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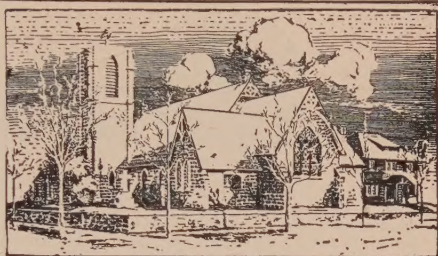
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Vol. XCVI

JANUARY, 1931

No. 1

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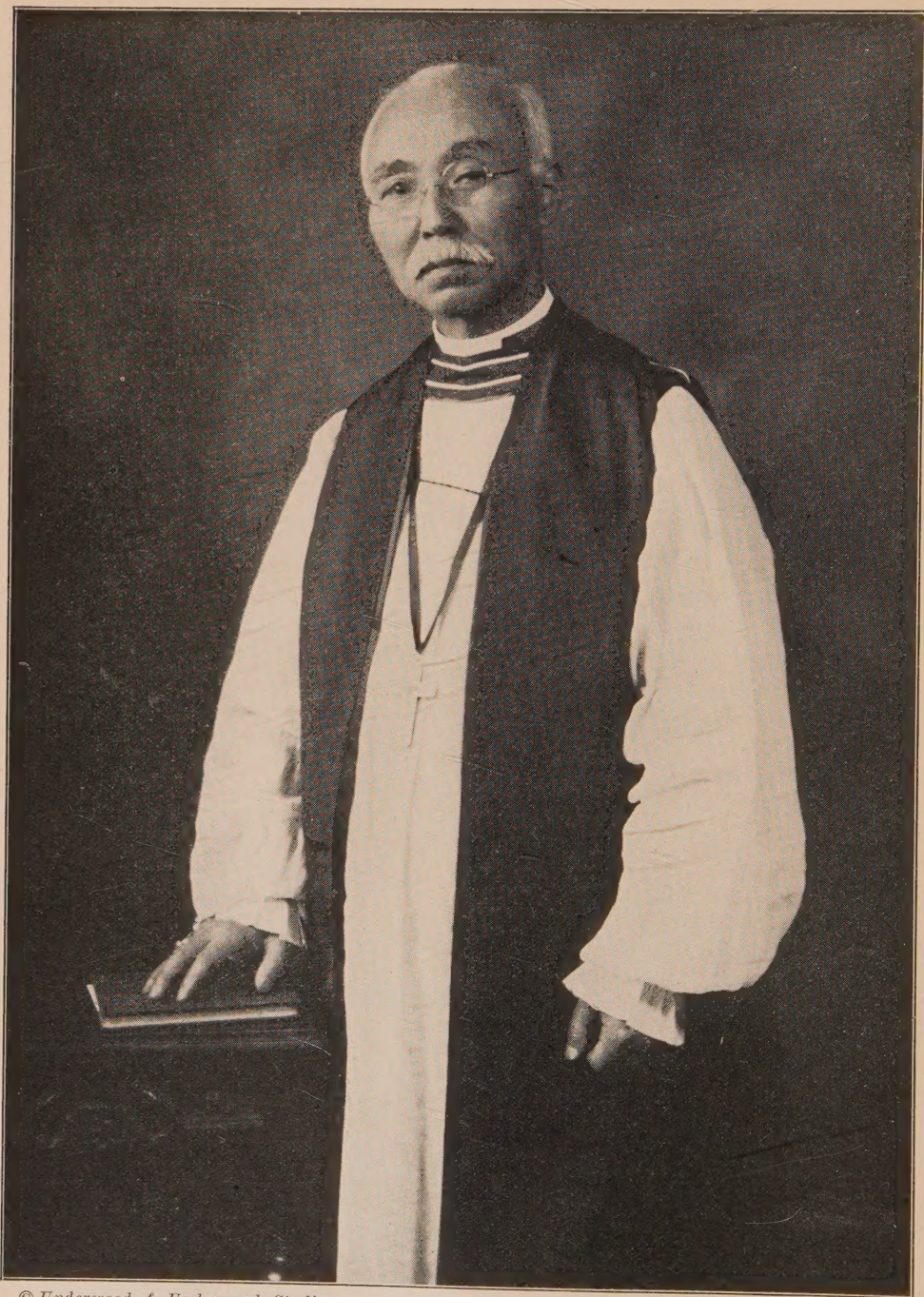
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THE RT. REV. P. Y. MATSUI, D.D.

The second Japanese Bishop of Tokyo who *enroute* from the Lambeth Conference to his home has recently spent a few weeks in the United States. Bishop Matsui was consecrated in 1928, succeeding the late Joseph S. Motoda

The Spirit of Missions

JANUARY
1931



VOLUME XCVI
No. 1

Ten Years' Service in the Canal Zone

Dr. Morris, our first bishop in Panama, as he leaves the Zone can look back upon an episcopate characterized by constructive work

By the Very Rev. Halsey Werlein, jr., Ph. D.

Dean, St. Luke's Cathedral, Ancon, Canal Zone

AS BISHOP MORRIS boarded the S.S. *Tela* on October 11 for the voyage to his new See City of New Orleans, I remarked, "Thus is completed a service of ten years and eight months in the Panama Canal Zone."

"No," he corrected, "only ten years and seven months." I had calculated from the date of his consecration, he from the time of his arrival in Panama.

Even with that deduction, however, the Church will acknowledge gratefully that he has done his bit. Work in the tropics is harder than work at home; and to that missionary labor he has given heart and soul and mind fully.

His going leaves a gap that it will be hard to fill. The tragedy of life in these parts is the incessant removal of the old friends. We had come to regard the Bishop as our one permanent possession, anchored safe against the receding tides that swallow up all the rest. But our closest neighbor of the homeland, the Diocese of Louisiana, has proved that our assurance was vain.

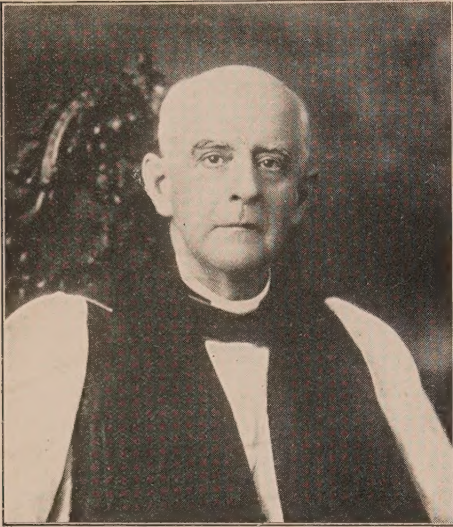
It is some consolation to us that he will continue as our titular head until the General Convention elects his successor and that as Bishop-in-charge he will make

one more visitation in the late spring.

I was one of the small band of clergymen that welcomed Bishop Morris upon his arrival early in 1920. He found a very vigorous mission, which had been served by a succession of earnest men. Archdeacon Carson, now the Bishop of Haiti, was, under the supervision of Bishop Knight, in practical charge of the District. He had organized the work so efficiently that very few who desired the ministrations of the Church failed to receive them. It was he, it will be remembered, who began the work at the Leper Colony of Palo Seco and at the Hospital for the Insane at Corozal, and it was he who formulated the first plans for the Children's Home at Bella Vista.

The work among the West Indians, to my mind the most important of all, was begun in Panama more than sixty years ago. Not long before the Bishop's coming the property of old St. Paul's on Avenida Central, Panama, consisting of a store on the ground level and an inadequate place of worship on the second floor, in constant danger of collapse because of the crowds that pressed in to the services, was sold by Archdeacon Carson, and the congregation moved into a large new con-

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THE RT. REV. J. C. MORRIS, D.D.

The first American Bishop of the Panama Canal Zone who recently resigned to become Bishop of Louisiana

crete church on Calle I. On the Caribbean side of the Isthmus a similar congregation of West Indian Negroes thronged Christ Church, Colon, the stone church on the waterfront, the perfection of whose Gothic beauty brings rapture to the heart and a gleam to the eye of every tourist gazing shoreward as his steamer passes through the breakwater of Cristobal harbor. In most of the intervening silver settlements—the word silver designating the Negro employees of the Panama Canal, who formerly were paid in silver money (in which two pesos were the equivalent of an American dollar), as distinguished from the white or gold employees, who were paid in American currency—were little frame churches, likewise filled with worshippers at nearly every service. In the earlier days of construction there had been other silver churches, the sites of which are now covered by the waters of Gatun Lake.

From the beginning our Church has fulfilled her promise made to the Church of England when the jurisdiction was transferred to us with the unfurling of the American flag in the Canal Zone; she has ministered faithfully to all.

How the Missionary District of the Panama Canal Zone, to which title was formerly appended the euphonious phrase, "and Parts Adjacent," accomplished this task is one of the miracles of modern missions. There were five clergymen in the District when Bishop Morris arrived; there are only five now that he has gone. In 1920, we had about 7,500 baptized persons and 1,435 communicants on our registers. In 1930, we have, similarly recorded, about sixteen thousand baptized persons and about three thousand communicants. Probably some thousands of others have escaped the vigilance of mission clerks. Throughout those ten years, with only a temporary increase in the number of the clergy, the five resident priests, supplemented in minor offices by a dozen lay readers, assisted from time to time by chaplains of the United States Army and Navy, and tremendously helped by the Bishop, have provided a full church life for all their people.

In our work among these colored West Indians we have done what any southern bishop would give ten years of his life to accomplish: we have demonstrated the fact that the Episcopal Church is the Church for the black man just as really as it is the Church for the white man. There are other colored Churches here: the Wesleyan, the Baptist, the Roman Catholic. There are also several sorts of peculiar modern growths that have been planted here in the last ten years, including even the sect of Aimee McPherson. These new organizations have sought proselytes everywhere, but they have been unable to weaken the loyalty and zeal of our colored churchmen.

This zeal and loyalty have been kept strong by the pastoral care of the men who have given their lives to work among the West Indians. The Rev. Edward J. Cooper gave up a fashionable parish in an eastern diocese twenty-three years ago to undertake the work in Colon, and through all the years of construction and operation of the Canal he has labored indefatigably for his West Indian flock. The Rev. Arthur F. Nightengale, one of the leaders of his race upon the Isthmus, serves his

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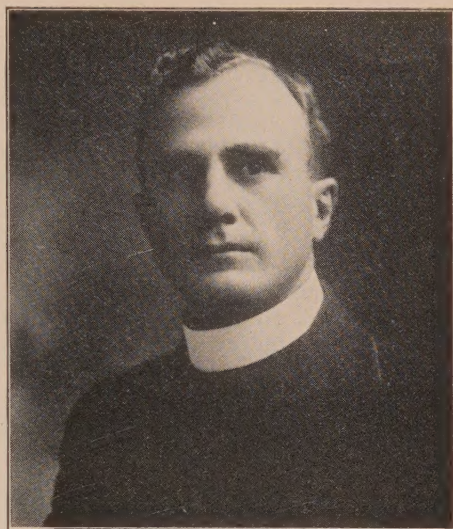
countrymen in the great St. Paul's Church, Panama, and yet takes time for missionary work outside. The Rev. J. T. Mulcare, likewise a West Indian, has built up a strong church at LaBoca and is a tireless missionary in smaller outlying places. These clergymen would probably attribute their success to a racial instinct of reverence and to the splendid training these people received in the West Indian parishes of the Church of England before coming here; but instinct and training would have been powerless against the destructive effect of this environment, had they not been quickened and fortified by the courage, the faith, the devotion, with which these shepherds have guarded their sheep.

Our work among these English-speaking Negroes of the Isthmus of Panama far exceeds the combined labors of all the other Christian bodies. In making this claim I am guilty only of Anglo-Saxon understatement. And I would not be understood as disparaging in any way the laudable efforts of our fellow Christians. Several of the other churches are giving valiant service in this field; but none would question our leadership.

Bishop Morris has been untiring in personal ministry to these congregations. He has often complained laughingly that he was only a curate to his colored missionaries. In addition to giving himself freely to all his flocks, he appointed to himself tasks that were in a sense supererogatory: he assumed the responsibility for the work in the Hospital for the Insane at Corozal, and he reserved for himself the pastoral care of the Mission of the Holy Comforter in the Leper Colony at Palo Seco. By the last mail I received a check from him for the Bishop's Christmas Dinner, which he established as an annual institution at Palo Seco.

He succeeded in his efforts to provide churches for all the scattered West Indian groups. In the last year he dedicated two new silver churches, St. George's at Gatun and St. Mary the Virgin's at Silver City, both made possible by generous gifts from churchmen at home.

I pass over our work in Colombia and



THE VERY REV. HALSEY WERLEIN, JR.

The Dean of our Cathedral in Ancon whose acquaintance with the work there antedates the coming of Bishop Morris

among the San Blas Indians, which is quiescent at present for lack of resident missionaries but which he is planning to revive.

Our work among the Americans and British is now so systematized that no English-speaking white person in the Canal Zone or in the cities of Colon and Panama is deprived of the ministrations of the Church. Ten years ago Archdeacon Carson and I, both living at Ancon on the Pacific side, alternated in conducting Sunday afternoon services in the Gilbert House at Colon. The service, coming in the warmest part of the afternoon, was poorly attended, at least when I officiated; my largest congregation, as I recall it, numbered fourteen. With a full schedule of other duties, neither of us could devote any other hour of the day to the service; and the lounge was an uninspiring place of worship. The Ven. J. Lundy Sykes, however, has resided in Colon or New Cristobal since his arrival here about seven years ago, and has devoted himself largely to building up a white congregation. He has been inconvenienced by the lack of all facilities. At first he had no permanent residence and

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was compelled to use what vacation quarters he could rent for periods of time never exceeding four months. He now occupies a comfortable archdeaconry in New Cristobal, built by gifts from the United States that he himself had a large part in procuring; but he is forced to use for his services Christ Church, one of our busiest centers of the colored work, during such unoccupied hours as can be granted him, and to conduct his Sunday school in the Y. W. C. A. building, a half-mile away. This arrangement handicaps his own work seriously and undoubtedly inconveniences Mr. Cooper in his parochial routine. It is, however, the only method available, until the Church, in her wisdom, contributes the amount required to erect a separate place of worship on the site already acquired in New Cristobal. The new church would be accessible by excellent concrete roads to all the white people on the Caribbean side, including civilians from Colon, Cristobal, New Cristobal, and Gatun, and army and navy people from Coco Solo, France Field, Fort Davis, Fort DeLesseps, and Fort Randolph. It ought to be built without delay. Both Archdeacon Sykes and the congrega-

tion have earned it by their patience and loyalty.

The Cathedral of St. Luke, on the site formerly occupied by the Chapel of St. Luke, which was a frame structure owned by the government and served by the Protestant chaplain of the Gorgas Hospital, is the center of the work of the District and ministers to all the English-speaking white people on the Pacific side. It is readily reached over concrete pavements by the residents of Ancon, Panama, Fort Amador, Balboa, Quarry Heights, Balboa Heights, Corozal, Fort Clayton, and Pedro Miguel, almost all within a radius of two miles and the farthest only seven miles away. From its ideal location on Poinciana Plaza in Ancon, which is the American suburb of the City of Panama, its tower and façade dominate the Dispensary, the Commissary, the Grammar School, and the Post Office.

It is the most beautiful building in the Canal Zone. During the long voyage from San Francisco to Balboa, upon my return to this work, I revelled in an illustrated book on Florence from the ship's library. At the end of the drive from the pier in the Bishop's car, I looked up to



PLAYTIME AT THE CHILDREN'S HOME, BELLA VISTA

The Children's Home, begun by Bishop Morris for the care of orphans, was one of the Bishop's major interests. In 1927 he rejoiced in securing an adequate new building, the gift of Mr. Edwin Gould

TEN YEARS' SERVICE IN THE CANAL ZONE

catch a sudden first view of the Cathedral and could only exclaim, "Florence!" Its architecture is Italian Renaissance with a certain indescribable restraint: perhaps the spirit of puritanism has held back the exuberance and lavishness of the full flower of Florentine decoration; but the lines are all true to the type, and the church in its simplicity and strength and perfect proportion rises, above the royal palms that border Gorgas Road, a living creation, as though inviting men through its broad portals out of the fever and glare and noise into the coolness and shadows within, with the divine promise, "In this place will I give peace."

We have tried from the beginning to represent all that is highest, wisest, and best in our American life to the nations and races that crowd upon us in what is coming to be known as the "Crossroads of the World". Our congregation is in a measure cosmopolitan: we minister to British, Canadians, Germans, Dutch, Scandinavians, Greeks, and Chinese, as well as to our own countrymen. Our influence upon the Panamanians is mostly indirect, but it is real. We have made no attempt to proselytize individuals; but in striving for the ideal we offer a con-

trast to which neither native priest nor laic can shut his eyes.

We suffer, of course, from whatever ailments afflict the Church at home.

COMMENTING UPON Bishop Morris' work in the Panama Canal Zone, Dr. Wood says:

BISHOP MORRIS' ten years of service in Panama have been crowded with fruitful endeavor. St. Luke's Cathedral, Ancon, was the first major enterprise which he undertook and it has had widespread influence in unifying the religious life of the diocese. The Children's Home, started by the Bishop for the care of orphans and otherwise homeless children, has been a blessing to scores of young boys and girls. Along the entire length of the Canal, the Church's work among the white residents and the West Indian Negroes has been strengthened.

Bishop Morris as he leaves Panama can look back upon an episcopate characterized by constructive and successful work, and by ministry in manifold form to individual men and women. His relations with representatives of the Army and Navy, and with the civilian administrators of the Canal, has always been of the happiest and most helpful character. Indeed, in the last ten years everything that Bishop Morris planned and hoped to do, has, with one exception, been accomplished. That exception is a church for the growing congregation of white people at New Cristobal at the Atlantic end of the canal. For several years this congregation has been using Christ Church in the adjoining city of Colon. Both the Christ Church congregation, which is made up of West Indian Negroes, and the churchless congregation of the Church of Our Saviour, have tried in every way to make this plan of the joint use of one church effective. In spite of ingenuity and patience, both have been hampered in their work. Hence, Bishop Morris is convinced that the Church's work in the Zone will be furthered and the best service rendered to both the Negro and the white people by having separate church buildings. He has asked for thirty-five thousand dollars for this purpose, which item is included in the Advance Work Program.

Laodicean churchmen in the United States do not cease to be slackers here, where the feeble religious bonds of early association become even more fragile when attenuated by the watery leagues that divide our coasts from the New York or New Orleans waterfront. In ten years golf has developed down here into something of a cult, the holy offices of which, though delegated to the afternoons of the seven-hour working days, demand the morning sun on the day of worship; the ceremonials of the clubs, now prolonged into the small hours on Saturday nights, produce their stupors, when the senses should be alert to give unto the Lord the glory due unto His name; and two hundred miles of excellent roads beckon others to all-day Sunday excursions into the interior of the Republic of Panama. But the true and earnest do not hang their harps upon the

trees and do not ask, "How shall we sing the Lord's song in a strange land?" The cross upon the altar gives to the American flag hanging above the choir the recreative power that is needed to transform a foreign residence into a frontier home.

THE SPIRIT OF MISSIONS



THE CATHEDRAL OF ST. LUKE, ANCON

This center of the Church's work of the whole district has an ideal location on Poinciana Plaza, Ancon, the American suburb of the City of Panama. It is reputed to be the most beautiful building in the Panama Canal Zone

Our greatest difficulty, one we share with the church people on the Caribbean side, is the constant shifting of the population. The Army has recently reduced its tour of service here from three years to two. This new rule, which moreover has been obeyed by the Navy for some time, makes our work harder, for it increases by fifty per cent that sense of impermanence which is the bane of parochial life and responsibility. We scarcely have time to assimilate the new arrivals before they are packing up to move to some other post or station. But despite this handicap we have maintained a measure of parity through years lean and abundant; and we have at the same time been accumulating the treasures of sacred associations from the past.

We are the ecclesiastical center of a community that is moving forward with gigantic strides. A new almost American and British city is being built along the beach and ridge bordering the bay in Bella Vista, a section of Panama that had very few houses a decade ago; Albrook Field, the new monster airport of the Army, will necessitate a new residential district in the outskirts of Ancon; and the

proposed College of the Canal Zone will interrupt the premature exodus of our young people. Those of us who ten years ago foresaw somewhat of this advance and raised the hue and cry for a cathedral, which was answered on Bishop Morris' first return to the United States by the grant from the Blanchard Fund that has made our wish come true, have seen our faith fully justified.

The Children's Home at Bella Vista, in its beautiful new building given by Mr. Edwin Gould, is the most joyous product of the last ten years. It is in every sense a home, not an orphanage. I think sometimes that the happiest children on the Isthmus are not the sons and daughters of our own families but the twenty-nine that look for love and protection to Miss Alice C. Lightbourn and Miss Ogden, our matron and assistant in this enterprise. My most delightful duty each week consists of visiting the Children's Home as its chaplain and of conducting a service in its Chapel of the Holy Child. The building is ideally planned, with nursery, dormitories, refectory, and playgrounds fitted to every use of its collective life. Scarcely a month goes by without

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applications in behalf of new children. We accept all we dare, but there are limitations we cannot infringe. We are restrained, for one practical consideration, by the amount of bread and butter permitted by our funds. The Home is financed chiefly by the community, in which the most substantial donors are the Masonic bodies; and occasionally a large check arrives from the United States from some mysterious friend of the Bishop; but it has never been able to plunge into extravagance. It ought to be endowed, and probably in the course of time it will be endowed, but I trust not fully; for I should hate to have the community deprived of the privilege of sharing in its oversight of Christ's little ones.

From this brief prosaic account of our activities the reader will be apt to inquire what has become of the romance of missions in the tropics. Neither romance nor humor (allied to realism) is lacking.

For the latter I might give the original version of an episode I have seen rehashed in print. When General Pershing spent a week in the Canal Zone about ten years ago on what many of us felt was a diplomatic rather than a military mission, I was called to the phone by the Adjutant of the Division, who asked me in behalf of the distinguished visitor if I would reserve a pew in the Chapel of St. Luke for the General and his party on Sunday morning at half-past ten, since it was impossible for him, with another appointment, to reach the church before the hour of service, by which time every seat would be occupied. I was, of course, glad to do so; and at the moment the processional hymn began General Pershing entered quietly and was ushered to his place. In the meantime a group of business men in Panama, noting that nothing had been announced for the General on Sunday, had arranged a large crocodile hunt, and sent a committee to wait on him and inform him that they would call at ten o'clock on Sunday morning to conduct him to the launch. General Pershing courteously thanked the committee, and then added,

simply, "But, gentlemen, it is my custom always to attend church on Sunday morning, and I shall not depart from that custom here."

For romance, we meet everywhere the thrill of ministering to the poor in spirit. The rich and the proud may reject the Gospel of Jesus Christ, but here there are multitudes who listen to His words gladly. A thousand in St. Paul's Church, after taking part in a long choral service, will sit through a sermon of forty minutes without the motion of an eyelash, hanging upon every syllable breathlessly, lest one prophetic word be lost. We find the same interest and devotion in all the colored churches. Even at the Hospital for the Insane, though the unfortunates there feel compelled at times during the service to "answer the voices" that call to them, we meet the same passion for worship.

In the Leper Colony at Palo Seco I recognized upon my return a number whom I had known and not seen for eight years. One poor woman had gone blind during that interval, but her spiritual sight, she thanked her heavenly Father, had not been dimmed. One by one the patients are healed by treatment with chaulmoogra oil or else succumb to ordinary diseases that their weakened bodies cannot resist, to have their places taken by others. But there is a reality in their faith and an ardor in their worship and a joy in their missionary giving that might stimulate American congregations if they could participate with us in the privilege of this ministry to lepers.

On the clear nights of the Easter season one looks up from a frontal approach to the Cathedral of St. Luke to behold the Southern Cross shining serenely above its tower. This beautiful constellation was maligned as the guide of the *conquistadores*, who in their lust for gold butchered and enslaved the peace-loving natives. With a new portent it sends its symbolic gleam today to lead and inspire the Church in her proclamation of the power of the Crucified to bless and to save all that the Father has given Him!

Play is Theme for the Lenten Offering

Varied parochial group activities suggest ways of promoting this year's Lenten project centering in the subject, *Our World at Play*

By Lily Cheston

Secretary for Missionary Activities, Department of Religious Education

SOMEONE ASKS: Why choose play as the theme for the Lenten Offering? In what way is it related to a missionary project?

Jesus said, *I am come that they might have life, and that they might have it more abundantly.* One way of making life more abundant for all men everywhere is by providing wholesome play and recreation. The Church can help men and women and boys and girls to discover loveliness in nature and art, to gain health through supervised games, to find joy in re-creative pastimes and hobbies, to create new bonds of friendship and understanding. We can im-

prove the standards of commercial amusements; we can stand for clean sportsmanship. Through play we can foster a spirit of coöperation and develop leadership. We can provide playgrounds and promote community recreation, and we can encourage higher types of recreation and a wiser use of leisure time. By giving ourselves and our time and our money, we can do these and other things to enrich life for our fellowmen. In order to help intelligently we need to know conditions in the fields and how the Church is working. The following material for worship, study, and work is provided under the title of *Our World at Play*: a

story-book, a prayer card, services, leaflets, posters, and a map. These may be obtained from the Book Store, the Church Missions House, 281 Fourth Avenue, New York, N. Y. One free set is sent to each parish and mission.

The Lenten Offering is far more than a money-raising scheme; it is a great venture in missionary education. Many suggestions for carrying on this enterprise are given in the *Our World at Play* leaflets.

A few accounts of work done in 1930 may stimulate us to great efforts this year.

One leader writes: "I only wish you could see our children and know the effort they

make to get to church school. Practically all of them walk a mile or two, and one family of little children walk every Sunday a distance that is five miles by the road, but which they declare is nothing at all 'cross lots'. No words could possibly describe the roads of our county (at least no nice words), and during the spring season the roads simply have no bottom. In mud up to their ankles they come, and come regularly. Our church school is a room in a slightly remodelled horse barn, very small, into which we have put seven tables, the necessary chairs, an organ, a small but growing library, and a very useful but cumbersome 'chunk' stove.



PLAY IS THEME FOR THE LENTEN OFFERING

When all the children come the walls bulge a little, but it seems adequate for the most part.

"We stressed the missionary work, with especial reference to the importance of being brotherly with our neighbors, and the idea that it was up to us to make them useful Christian countries; that they were not objects of charity at all—they had as much to give us as we had to give them. The material was used during the Lenten season, on Sundays. The program was built around the theme *Our World at Work* and the material provided by the Department of Religious Education, especially the story-book and the supplementary folder, which was really our textbook. This, with pictures and articles from *THE SPIRIT OF MISSIONS* and the *National Geographic*, made a very good background to work from, and I think the children enjoyed it and were helped by it. We began our hour of church school with a short service in the church. We used services which we made around the prayers and litanies in the little folder *Prayers for Our World at Work* and around the services suggested in *Findings in Religious Education*. The boys, and sometimes the girls, took part in the service, leading the Litany or the Psalms, or the Bible reading and the prayers, as directed by our tactful and patient lay reader. We had talks in the classes about the way the people lived, what they needed, what our civilization had to offer them, how we could teach them of Christ's life, and how our offerings helped them to this end. The posters were displayed and the children enjoyed them. Then at the close of the hour our lay reader would give a short resumé of what we had all been studying, stressing the religious Lenten teachings more than we had been able to do in the classes, connecting the mission study with their Lenten Offering in a very splendid way.

"We have a large wooden cross which held the mite boxes, and at the beginning of Lent we had a special service dedicating them, and each child took one from the cross. Tomorrow we will fill

the cross up again (I hope) and have a special Easter service."

In one rural church school where there is no resident rector and where they have no services in the mornings, they used the posters and stories augmented by material from *THE SPIRIT OF MISSIONS* and *The General Church Program* in place of the sermon, the teachers and members of the school taking charge of the morning service each week during Lent.

The following account from a church school which placed the emphasis on worship and study shows that boys and girls may enjoy their work. "I think—in fact, I'm positive—that the children have loved the work. To them this year's offering is not a few cents Mother or Daddy puts in the offering box at the last minute. They sympathize with their less fortunate friends and have tried to help swell the money sent because they understand the needs and life of these other little people."

From a mission in the southern mountains comes this report: "We made a large mite box like the smaller ones, in which to receive our offering. Our children are very poor here and do not have much to give, but many of them gathered arbutus which I took to town and sold for them. Others sold bundles of pine for kindling, and still others did light chores around the houses of nearby farmers. Out of thirty mite boxes we got over ten dollars, which I considered very good for this community, in its present state of unemployment."

Young children, too, may enter wholeheartedly into the enterprise. "It has been so interesting to work for just one country, Japan. One Sunday a number of children wore Japanese kimonos and stood on the platform for the opening service. Another time Betty and Barbara brought a great many Japanese things to show us: a big doll, chopsticks, rice bowl, two kinds of shoes, etc. That same day Miss Hahn and Mrs. Wriggins made the kindergarten sandtable look like a little piece of Japan that had been moved to South Orange. The little girls then made Japanese umbrellas and the

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boys made Japanese hats to take home. Another Sunday Mr. Dolson visited us and gave us a very interesting talk about the way the little girls in Japan work, and showed us some silk cocoons and skeins of silk from Japan. By Easter we felt very well acquainted with our friends in those islands, and hope our mite boxes will help them."

Several reports state that the pupils gave talks and told the stories. One rector said: "The stories sounded much better when the children told them than when I read them over before. They went over to the children." Another writes of a missionary paper prepared by eighth-grade girls. "This paper was read by a representative of the class to the entire school who gave it unusual attention."

There are other reports of all sorts of interesting things: how groups dramatized the stories, how isolated children enjoyed them, and how "one boy hung the posters in his father's store and told people about them. He earned his offering by shining shoes there." There were missionary exhibits with contributions of original work from classes of all ages. The director of one school writes,

"Excellent original prayers were composed by the children of each group and the best ones put on the bulletin board. A special board was kept for this purpose where pictures and other interesting matter pertaining to the project were posted."

Foreign groups took part in the enterprise. After using the material in Liberia a missionary writes, "I should say it gave the children a realization of the work done by children in other parts of the world, and made them see the dependence of one upon the other."

Accounts were received of services of worship built on the study theme, of discussions in young people's groups, of student leadership, and other good things. Intensely interesting was the report of the "On-the-way-to-school Services" in one parish, where the pupils who are the class officers have a large share in making the plans and where there is a fine missionary program. During Holy Week every morning there was a children's service from eight-twenty to eight forty-five with a short address by the rector. This church school has 275 pupils and the attendance ran from 100 to 150 each morning.

Where there's a will there certainly is a way!



ENCOURAGING STUDY OF THE CHURCH'S WORLD-WIDE WORK

While raising its Lenten Offering a church school made this map. Each class studied about a particular country and the program culminated in a missionary pageant

Church Launches New Effort in Wyoming

Consolidation of white work in Fremont County under pastoral care of a permanent missionary suggests solution of some western problems

By the Rev. Frederick M. Morris

Missionary, Fremont County, Wyoming

LAST SUMMER a new plan was launched in Fremont County, Wyoming, in an effort to solve some of the many and varied problems confronting the western missionary districts. In this territory the churches had suffered greatly because of irregular leadership. It seemed impossible to keep men for any length of time in the different small town communities. As a result, the frequent periods of gasping for life without a shepherd left discouragement and despair in the hearts of the congregation.

To cure this situation, the entire countryside of Fremont County has been placed under the pastoral care of the warden of St. Michael's Mission to the Arapahoe Indians at Ethete, the Rev. A. Abbott Hastings, assisted by the Rev. Frederick M. Morris, a recent graduate of the Virginia Seminary. This new parish covers a territory as large as Massachusetts and Rhode Island combined, and includes nine missions among which are Riverton, Lander, Dubois, Wind River, and four smaller stations, long inactive. With the use of Ford cars this territory has been successfully and regularly covered for services and pastoral calls during a period of over five months. The country is far from being suited to extensive travel. It is only with the greatest difficulty that the clergy get over their territory when the weather is bad. The reservation roads at their best are little more than broad paths across the sage. They consist of gumbo, a clay which is bottomless when wet. A little wet weather turns these paths into veritable rivers of mud, to be plowed through at a snail's pace and with only too great

a risk of ending the journey in one of the deep ditches on either side. But these and the other handicaps are taken as just part of the work, making it the more interesting. The need for a third priest, however, is recognized and efforts are being made to secure him.

The first formal gathering of the different churches under Mr. Hastings' care, which marked the beginning of this very happy arrangement of placing the white work in Fremont County under one head, was one of the most momentous events ever held in Our Father's House, the chapel at St. Michael's Mission, when the Rt. Rev. Elmer N. Schmuck, Bishop of Wyoming, ordained his first candidate, the Rev. Frederick M. Morris.

The working of this county-wide parish has proved most interesting and satisfactory. Everywhere there has been a fine response. During the summer months while remote roads were passable, the priests went far-a-field from their regular paths to hold services. Near Dubois they visited the lumber camps of the Wyoming Tie and Timber Company, where the ties are cut for the Northwestern Railroad. There in the cook house, filled with interested men, women, and children, the services were hearty even if not with the customary ecclesiastical atmosphere. Of course, there was no organ, but the voices rang out heartily when the familiar hymns were sung. At two well-known dude ranches the congregations were made up of people of a very different type.

Riverton and Lander, towns of somewhat over two thousand inhabitants, and Wind River have had their services. Sev-

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eral visits also have been made to Atlantic City, that fascinating old mining camp high in the mountains. Once with a population of ten thousand, it has now dwindled to about one hundred, but our church is well taken care of by faithful people who love the opportunity to worship in it.

Then there is Diversion Dam, where we have no church building but where a little community hall is used. No benches to sit on, but only makeshift pews of boards placed on barrels, a broken chair or two, making it necessary for some of the young people to sit on the floor. The little hall was literally crowded with people who have had no opportunity for church attendance in years. Many of the mothers begged to have regular services with some religious instruction for their children.

Besides the two priests at St. Michael's, Miss Adeline R. Ross gives her time to the religious education of the children throughout the parish. She holds Sunday school, most any day of the week in several schoolhouses as well as churches. Also she has classes at the government school for the Shoshone Indians, not far from this mission.

During the past summer two young women from Philadelphia, Miss Charlotte Knorr and Miss Frances Randall, lived at St. Michael's and assisted Miss Ross in religious education. Bible stories, prayers and hymns, as well as project work and plays made the classes so interesting that many of the mothers and even grandmothers came to join with enthusiasm. Now the older people want a Bible class at the same time that the children meet. It is hoped that this phase of the work can be further established and developed in the future with the assistance of summer workers.

At Dubois, St. Thomas' Mission, the furthest outlying station, another missionary, Miss Janet E. Walton, is stationed. She conducts services between the visits of the priests and ministers to all the people in that vicinity with untiring devotion. There is a community house in connection with the church and this fall, Miss Walton was joined by a field nurse, Mrs. Mattie Smith, who renders untold service, as there is no doctor within ninety miles. Thus this mission is now not only the sole religious center but also furnishes the sole medical attention in Dubois and the surrounding country.



ST. THOMAS' CHURCH AND COMMUNITY HOUSE, DUBOIS, WYOMING

This is the furthest outlying station of the Church's consolidated white work in Fremont County. The community house is the center for the only religious-educational and medical work carried on in the whole surrounding country

Lambeth and Union in South India

Bishop Gray from the vantage point of a member of Lambeth's Unity Committee answers questions about the Proposed Scheme of Union

By the Rt. Rev. Campbell Gray, D. D.

Bishop of Northern Indiana

THE PROPOSED SCHEME for Union in South India is frankly an outline as stated in the documents presented to the Lambeth Conference. In its present form it is the work of a joint committee representing the various Churches concerned which committee has been at work since 1920. It contains statements only of the central points upon which agreement would be necessary. It has not yet been passed upon by the governing bodies of the Churches concerned nor have any final conclusions been reached even on the matter of these central points. The scheme is but a basis for discussion and negotiation leaving the details still to be worked out. It is an endeavor to embody in a possible scheme of union, Episcopal, Presbyterian, and Congregational elements. It will require thirty years from the time of the inauguration of the union until a complete and perfect intercommunion will be established between the various constituent parts of the United Church.

It might be well to state here that no name has been decided upon, but for purposes of convenience, the newly formed church, if formed, is now referred to as the United Church. It is the desire of those proposing to enter into this scheme that eventually there will emerge from it a true part of the Church Catholic.

This union is proposed between the following Churches or parts of Churches:

1. THE CHURCH OF INDIA, BURMA, AND CEYLON (formerly the Church of England in India) only in so far as it affects the dioceses of Madras; Tinnevely, Madura and Ramnad; Dornakal; and Travancore and Cochin.

2. THE SOUTH INDIA UNITED CHURCH

which is composed of certain Presbyterian Churches, Congregational Churches and Lutheran Missions.

3. THE SOUTH INDIA WESLEYAN METHODIST CHURCH in certain districts coinciding somewhat with the Anglican dioceses mentioned above.

The basis of union is what is known as the Chicago-Lambeth Quadrilateral, namely, the acceptance of the Holy Scriptures of the Old and New Testaments, the Apostles' and Nicene Creeds, the two Sacraments of Baptism and Holy Communion, and the historic episcopate.

The Episcopal Synod of the Church of India, Burma, and Ceylon submitted to the Lambeth Conference the proposals of the scheme together with certain resolutions passed by the General Council of the Church of India, Burma, and Ceylon with certain expressions of its opinion on special points by which it desires that its own delegates may be guided at future meetings of the joint committee of the uniting Churches in order that the bishops assembled at Lambeth might offer their advice.

The scheme in its proposals is weak in its statement upon the Sacraments, and the resolutions of the General Council request that these statements be strengthened. The scheme accepts the episcopate to be brought about under certain gradual processes, but takes no account of priesthood. The resolutions of the Council desire a stronger statement still with reference to the episcopate, but say nothing concerning priesthood. The scheme makes no provision for Confirmation. The resolutions express a hope that the other uniting Churches may be persuaded to accept Confirmation.



Courtesy, Church Missionary Society

INTERIOR OF A CHRISTIAN VILLAGE HOME IN THE PUNJAB

Although many of these villagers are desperately poor they are devoted and generous supporters of the Church. The great need for workers is shown in one district where one English missionary with native help cares for 190 congregations

The scheme attempts to safeguard individual consciences by providing that non-Episcopal ministers shall not be forced upon Episcopal congregations, nor vice versa until such time as full intercommunion between the constituent parts of the United Church is accomplished.

To quote from the proposals, Section IV (B) (3):

"The complete spiritual unity within the Church in South India which is the aim of the uniting Churches will not be attained till all the members of the united Church are willing and wishful to receive communion equally in all of its churches, and it is the resolve of the uniting Churches to do all in their power to that end.

"They recognize that the act of union will initiate a process of growing together into one life and of advance towards that complete spiritual unity. If during this process difficulties and anomalies arise, the united Church will be careful not to allow any over-riding of conscience by Church authorities or by majorities; nor will it in its administrative acts knowingly transgress the long-established traditions of any of the uniting Churches."

It does not seem necessary here, nor does space permit, that we go into the scheme in all its minutiae. It has been published in the original form and also

the modifying suggestions. The points above made seem to me to present the salient problems that confront us in conjunction with the scheme.

THE ATTITUDE OF LAMBETH

THERE WERE grave fears for many months before the Lambeth Conference met lest it should suffer shipwreck when we came to deal with the matters pertaining to the unity of Christendom. The South India Scheme loomed large upon the horizon and seemed ominous in its threatening. On the other hand, the patient labor of years with reference to hopes of intercommunion with the Orthodox East called for delicate handling. The conference met together for one week during which time all subjects were presented with a day for each subject. Six committees were appointed, one for the study of each subject, and during the two following weeks of committee meetings, the real intensive work was done. The whole conference reconvened for the two remaining weeks to consider the reports of the committees with their appended resolutions. The conference itself is re-

LAMBETH AND UNION IN SOUTH INDIA



Courtesy, Church Missionary Society

CHURCH IN PATPARA, DIOCESE OF NAGPUR

It is in the Diocese of Nagpur, comprising the Central Provinces of India together with Rajputana and other Native States known as Central India, that our Church has been asked to give assistance to the young Indian Church

sponsible merely for the encyclical and the resolutions as finally adopted. The committees alone are responsible for what is contained in their respective reports outside the resolutions.

The Committee on the Unity of the Church sailed through troubled seas, but finally came into the conference with a report and resolutions which had the unanimous good will of the entire committee. This does not mean that every bishop on that committee was altogether happy on every point, nor that every detail in the report and resolutions had a unanimously affirmative vote, but it does mean that the agreement which was reached was attained, not by compromise and diplomacy, but by facing differences of conviction frankly and honestly, though with Christian charity, and then seeking points of agreement upon which we might build. This was true of the committee as a whole and also of individual bishops and groups of bishops who often worked together during the hours after adjournment for the day. The result was that the report of the Committee on the Unity of the Church was so

thoroughly worked out and thought through that it was accepted by the conference with wonderful unanimity after only one day's consideration, though the Archbishop of Canterbury, chairman of the conference, had assigned three full days for such consideration and feared that discussions would be prolonged much more than that.

The Archbishop of York was the chairman of this Unity Committee. The work quite naturally fell under two heads, namely the approach to Episcopal Churches and the approach to non-Episcopal groups or bodies. At the outset it was determined by the committee that it would be necessary to have a sub-committee consisting of about a dozen bishops to confer with the various delegations from Episcopal Churches, but that the whole committee would deal with the South India Scheme. During the first week of committee meetings, this sub-committee under the chairmanship of the Bishop of Gloucester met with the various delegations while the rest of the committee threshed out some of the details of the South India Scheme upon which no

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final action was taken until the second week when the whole committee could sit together.

As I said in the committee meeting and have said publicly and also written upon several occasions since my return, it required mental gymnastics and intellectual somersaults in coming from the drawing room of Lambeth Palace where the sub-committee had been in conference with the delegations from the Episcopal Churches, notably, the Orthodox and Old Catholic, down to the library where the full committee was considering the South India plan. One could not help but wonder how any sort of honest agreement could be reached between what we had been saying to the Orthodox and Old Catholics and what was being said in a preliminary way about South India. Any kind of synthesis between the two did not seem to be possible. In the points of agreement reached by the sub-committee with the delegations from Episcopal Churches, we adhered strictly in our statements to the official formularies of the Church, for example, the Preface to

the Ordinal, the Ordination Services themselves, the Catechism, the Thirty-Nine Articles, and the Liturgies of England, Canada, and the United States. It was not possible to say the same thing in regard to many of the things set forth in the South India proposals. Some of the points contained therein can not be established in agreement with our formularies and some are contrary thereto. As it stands, it is certainly contrary to our Ordinal and our Liturgy which require priests and provide for the offering of the Sacrifice of praise and thanksgiving. Confirmation is definitely required by our rubric as a prerequisite for Communion with the one exception of when a person is ready and desirous, but can not obtain Confirmation. Confirmed persons receiving from non-episcopally ordained ministers and unconfirmed persons receiving from episcopally ordained priests certainly can not be established from our formularies, if we may not indeed say that such practice is definitely contrary thereto. This is also true in regard to interdenominational gatherings and the invitations to Communion of all baptized persons. Some of us felt that we could not even be absolutely certain under the South India Scheme that in every case Baptism would necessarily be valid.

If the South India proposals had been unqualifiedly endorsed by the conference, it would surely have jeopardized what we were doing in the sub-committee with Episcopal Churches, and it would of necessity have meant that bishops who hold to catholic faith and order must go back to their dioceses and make an official pronouncement that the South India ministers would not be permitted to celebrate at the altars, nor preach in the pulpits of our dioceses, nor the unconfirmed members of such Churches to make their communions among us. Furthermore, there would undoubtedly have been some archbishops, metropolitans, presidents of synods or presiding bishops, by whatever title these heads might be called who might call together the House of Bishops of their respective provinces with the same end in view. This would mean a



Courtesy, Missionary Society, Church of Canada

VILLAGE GODS IN NORTH INDIA

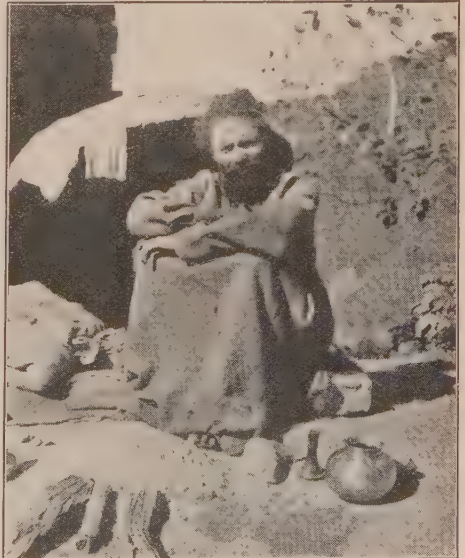
At the annual *meta* or fair every village groups brings its gods to share with it in the festival

LAMBETH AND UNION IN SOUTH INDIA

break in communion among us. Nor will this scheme accomplish Christian unity for all Christians in South India, not even all non-Roman Christians.

However, the atmosphere was somewhat clarified when it was made plain that should the Church of India, Burma, and Ceylon enter into union with the South India United Church and the Wesleyan Methodist Church of South India, either on the present scheme as it stands, or on a scheme greatly modified so as to be more in line with our principles, this will in no way be a part of the Anglican Communion. They would go out from us and make this venture and the question involved is whether this new Church will be in communion with us or whether it will result merely in the formation of another sect. The scheme itself is not yet perfected, and it was finally made plain to the bishops concerned that certain important and fundamental things must be brought into the scheme if the United Church of India should eventually grow into full communion with us. These things were not fully and officially written into the report, but we expressed our confidence in the promise of these bishops to use their influence in a personal way, as it would be apt to upset the approach if all such things were officially demanded at the outset. In a general way, I believe I might say, as indicated above that I refer to such matters as an assurance of valid Baptism in all cases. Again, throughout the report, the words minister, ministries, and ministry have been used and there is no reference to priest, priests, or priesthood save in one footnote and once in an historical reference in the report of the Unity Committee. There ought therefore to be an assurance that it will be the purpose and intention of the bishops of the United Church to ordain priests. Once more, there should be assurance that the Holy Communion will be celebrated with valid matter and form and some realization of the Holy Communion as the spiritual sacrifice of praise and thanksgiving, not indeed a repetition of Calvary, but the extension thereof, as we did state in the resumé of our agree-

ment with the Orthodox which resumé was adopted by the whole conference. It contains the statement that in the Sacrament of the Eucharist "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper" and that "the Body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual manner" and that "after Communion, the consecrated elements remaining are regarded sacramentally as the Body and Blood of Christ"; further, that the Anglican Communion teaches the doctrine of eucharistic sacrifice which is offered as a propitiation both for the living and the departed. Still further assurance is desired that before full intercommunion between the United Church and the whole Anglican Communion is secured, all ministers should be confirmed and episcopally ordained and all communicants confirmed. Though these points may make unity in South India more difficult, they are sufficiently vital to be insisted upon in the interests of that broader unity of the whole Church



Courtesy, Missionary Society, Church of Canada

A HOLY MAN OF INDIA

Exalting the spiritual above the material, the Sadhu depends upon the Indian villager for his bodily needs

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for which we all devoutly pray and toward which we are all earnestly working.

Should this scheme be entered into, the constituent parts of the new Church will not themselves possess full intercommunion among themselves for a good many years to come. They could not therefore expect a fuller relationship with the rest of us than they are contemplating among themselves. The Lambeth Conference is not a synod of the Anglican Communion with power to act; it is merely a conference possessing no right to say to the South India bishops that they shall or shall not do this thing. We could only point out the dangers and pitfalls and suggest modifications which would help to preserve our fellowship. The Anglican Communion is composed of autocephalous and independent provincial, regional, and national Churches, bound by a common historic bond and enjoying intercommunion with one another. Nothing that the Lambeth Conference might do can have any authority until it has been endorsed and accepted by each of the

provincial, regional, and national Churches which form the constituent parts of the Anglican Communion. To quote from the report of the Unity Committee:

"First, it is important to make clear the way in which this scheme came before the Lambeth Conference. It was not submitted for acceptance or rejection. The Lambeth Conference has no constitutional authority to accept or reject such proposals; the responsibility for action lies with the Church of India, Burma, and Ceylon. That Church has throughout fully recognized this fact, but before exercising its responsibility, it has desired in the spirit of fellowship to ascertain the views of the bishops belonging to other provinces of the Anglican Communion inasmuch as the whole of that Communion may be greatly concerned in and affected by what takes place."

At this stage of our committee proceedings, we came into the following dilemma from which at first there seemed to be no escape. Either we must declare that this new Church, if entered into, will be in full communion with us, a thing which we could not declare because, as a matter of fact, we cannot tell whether it will be, or else we would automatically excommunicate those who are about to go out from us in order to try the experiment and work out the scheme. But finally by personal interviews between individual bishops and small groups of bishops, in Christian charity, but without sacrifice of principle, I believe the Holy Spirit led us out of this dilemma. Surely there was not a bishop among us who would desire to excommunicate our brothers who had given us their pledged assurance that they would do all in their power to bring into the scheme the necessary things now lacking. Of course, it may be that the other religious bodies who are party to this scheme may not be willing to accept any further modification or even the modifications which have already been suggested by the General Council of the Church of India, Burma, and Ceylon and it is therefore perfectly possible that the whole scheme may fall through from the other side. From several quarters it was stated that many influential Wesleyans in England who largely support the Wesleyan missions in India are not altogether in favor of the scheme as it now stands, and would of course be much less favora-



Courtesy, Missionary Society, Church of Canada

AN INDIAN VILLAGE STREET

Ninety percent of all India lives in villages of less than five thousand inhabitants. The village is thus the bulwark of Indian life

LAMBETH AND UNION IN SOUTH INDIA

ble to our suggested modifications. This information was not official, but the rumors of it were persistent.

Quoting from the Encyclical Letter:

"The fact that the Church in South India will not be a member of the group of Churches called the Anglican Communion will inevitably impose on our brethren a temporary severance of close and treasured relationships in council and in synod with their brethren of North India. But these are sacrifices which we believe they will make cheerfully in the hope of achieving a union between Episcopal and non-Episcopal Churches such as has never yet been effected and of building up a real and living Church in India. . . . For it will be looking forward to the day when their work will be rewarded and the unity of these Churches not only in South India but in the whole of India will be completed and there will emerge a Province of Christ's Church genuinely Catholic."

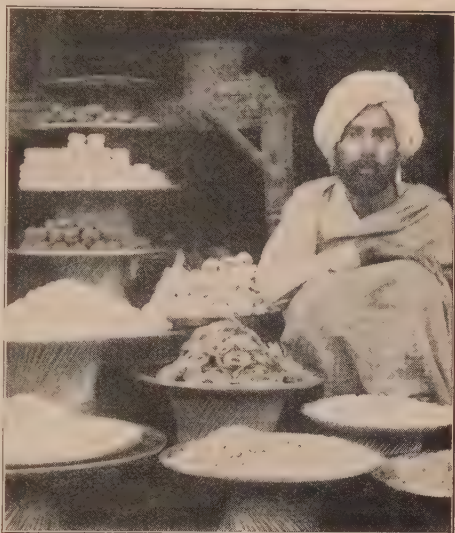
Quoting further from the resolutions as adopted by the whole conference (Resolution 40, c and d):

"We observe further as a novel feature of the South India Scheme, that a complete agreement between the uniting Churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the union; but the promoters of the scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the United Church upon one another. It is only when the unification resulting from that interaction is complete that a final judgment can be pronounced on the effect of the present proposals.

"The conference thinks it wise to point out that, after the union in South India has been inaugurated, both ministers and lay people of the United Church, when they are outside the jurisdiction of that Church, will be amenable to the regulations of the province and diocese in which they desire to officiate or to worship, and it must be assumed that those regulations will be applied to individuals in the same manner as they would now be applied to similarly circumstanced individuals, unless any province takes formal action to change its regulations."

The report of the Unity Committee in referring to the South India Church as being not a part of the Anglican Communion goes on to say:

"This does not, however, involve anything in the nature of schism, for even though the United Church will not be an integral part of the Anglican Communion, the fact of the formation of the United Church will not deprive any members of the United Church, whether bishops, clergy, or laity, of any privilege of communion which they have hitherto enjoyed with the Church of England and with the Churches in communion with it."



Courtesy, Missionary Society, Church of Canada
A SWEET STUFF SHOP

A common sight in an Indian village where the emphasis of missionary effort must now be placed

So we were willing to say and to say gladly that the bishops, priests, and lay communicants who are now in communion with us, should they enter into this union, will not thereby themselves be guilty of schism, and will, as individuals, continue to be in communion with us, but the newly formed Church or Province, if it be formed, will not as a Church be in communion with us except in this partial way unless and until in its final emergence it conserves all those fundamental principles upon which we insist. The conference expressed the hope, and at present we can do no more than express the hope, that the happy outcome will eventually be full intercommunion between them and us, but we distinctly stated that judgment upon that subject would now be premature.

THE EFFECT UPON US

HOW WILL this affect us if the Episcopal Church in the United States responds to the request that we undertake certain responsibility for missionary work in India? It does not come within the purpose of this article to express an opinion as to the wisdom of going into such

THE SPIRIT OF MISSIONS

a project. Therefore we shall confine ourselves to the significance of the attitude of Lambeth as it would affect us should we enter India as a mission field if the South India Scheme is consummated and the union accomplished.

It would, of course, make considerable difference, at least for the present, whether we should enter that part of India which would be under the jurisdiction of the United Church. This apparently we are not asked to do. However, this would probably only make a difference temporarily, and should we as requested enter some other part of India, it would likely be but a postponement of the problem because the South India Scheme is an experiment with avowed hope that such a plan may be extended beyond the present proposed sphere of its operation, as shown by above quotations, to include, some day, all of India.

The thing of greatest significance would be the status of our missionaries. If we follow Lambeth, then our bishops, priests, and lay workers, if they come within the jurisdiction of the United Church, now or later, would *ipso facto* cease to be a part of the Anglican Communion, cease to be members of the Protestant Episcopal Church in the United States of America. They would still be in communion with us as individuals, but would be members of a Church not in communion with us (except in this very limited way), a Church which we hope some day may be, but which we realize may never be in communion with us.

Also, who shall decide the status of these missionaries and whether our Church shall adopt the same attitude as Lambeth, for as we have shown above, the Lambeth resolutions have no authority for us unless we officially adopt them. Can the House of Bishops decide this, or has each bishop within his own jurisdiction the right to say what bishops and priests returning to this country may celebrate at our altars and preach in our pulpits, and what communicants may receive our ministrations? I make no attempt to answer these questions, for I realize that they will be answered very

differently by different people throughout this Church of ours. But I do believe that if we venture to send missionaries into India without first solving the problem implied in such questions, it will involve us in grave danger of schism. This may sound harsh, but I do not mean it so. It is merely a statement of the fact of a possibility which seems to me to be apparent, not schism among ourselves at home, but the potentiality of a break of communion between our missionaries and some portions of the home Church and not others.

If we answer the appeal for help by merely contributing financially to the support of Anglican missions already established in India; or if we wait and see how the present scheme of unity works out before we decide to answer the Macedonian call; or if we send and support missionary priests and lay workers who would work under the Anglican bishops who are already there, we would not thus involve our Church in any very serious problem.

But if we enter India on a larger and more permanent basis, we must definitely and officially decide what will be our attitude toward the South India Scheme. Absolutely apart from all questions of partisanship, such decision is imperative if we are to avoid future friction. If our Church through its proper authorities can solve now the above mentioned problem prior to the sending of missionaries, then the atmosphere would be cleared so that we might consider whether or not it would be wise for us to enter into negotiations with the authorities of the Church of India, Burma, and Ceylon upon some such plan as suggested by the Archbishop of Calcutta, Dr. Westcott, looking forward to the possibility of our becoming responsible for a diocese in India with an American bishop.

This is the second in a series of articles on the Lambeth Conference. The third will appear in an early issue. Dr. Emhardt continues his series on Lambeth and the Eastern Orthodox on page 41 of this issue.

Home Mission Leaders Meet in Washington

Representatives of twenty-eight communions
give five days to a penetrating consideration
of current domestic missionary problems

By William E. Leidt

Associate Editor, THE SPIRIT OF MISSIONS

ON THE EVE of the assumption by the Rt. Rev. Frank W. Creighton of his post as secretary of the recently created Domestic Section of the Department of Missions, the North American Home Missions Congress meeting December 1-5, 1930, in Washington, D. C., had a special interest for our Church. This Congress held under the auspices of the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of the Churches of Christ in America brought together eight hundred men and women representing twenty-eight Christian bodies. It sought to discover the home mission task in the light of the changes of recent years; to face frankly and adventurously the question of home mission administration; to find out how to obtain for domestic missions the support in life, money, and service which it merits; and to discover how the various communions may coöperate more closely for the accomplishment of this purpose. In announcing the purpose of the congress, Dr. William R. King, Executive Secretary of the Home Missions Council,

said that, whereas in former days domestic missions meant merely aiding weak churches on the frontier, today the home mission task has shifted from one of geog-

raphy to one of problems, and that the growth of the city, the changed conditions in the country, the development of industry, increased wealth, and modes of living, present entirely new problems to the Church, which must be dealt with in a statesmanlike manner.

As we begin to face with renewed concern and vigor the challenge of North America as an immediate and imperative evangelistic opportunity, it was fitting that in this congress our Church should be represented. Among our delegates were the Rt. Rev. Hugh L. Burleson, the Ven. Edward Ashley, the

Rev. Frederick B. Bartlett, the Ven. Harrison W. Foreman, the Rev. Z. B. Phillips, the Rev. George M. Plaskett, Mr. William E. Leidt, Mrs. David W. Clark, Miss Elise G. Dexter, Mrs. Allan McGregor, Mrs. Harper Sibley, Miss Nannie Hite Winston, Miss Edna Eastwood, Miss Grace Lindley, Miss Edna B. Beardsley, and Miss Margaret I. Marston.

THE home mission of the Church we would define as the effort, in the spirit of Christ and in fulfilment of His great commission, to win to Christian discipleship the people of North America and to Christianize the life of our nations.

More specifically, we conceive the task of home missions to include these objectives:

1. *To win men and women to discipleship of Jesus Christ, to unite them with other disciples in the fellowship of the Christian Church, and to educate them for worship and service at home and abroad by helping them to discover and to accept for themselves and for society at large the full consequence of Christian discipleship.*

2. *To make the Church available to those sections of America which lack its ministry.*

3. *To supply adequate church leadership where the work of the present church is unsuccessful or inadequate.*

4. *In the case of handicapped or retarded areas or underprivileged groups, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living to the end that the Christian community life may be developed.*

5. *To bring the Christian impulse to bear upon the broad social and civic questions of our day.*—FINDINGS, NORTH AMERICAN HOME MISSIONS CONGRESS.

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There were comparatively few set addresses and these were delivered at the popular meetings in the evening in the Calvary Baptist Church, Washington, D. C., in which all of the sessions were held. The heart of the congress was in the thirteen conference groups which spent two whole days and an evening discussing a concrete domestic mission program, every delegate attending some one of these conferences throughout. In addition to the members of the congress, experts in various fields who are familiar with the problems confronting the Churches in domestic mission fields today, such as historians, business administrators, educators, and economists were present to assist the conference groups.

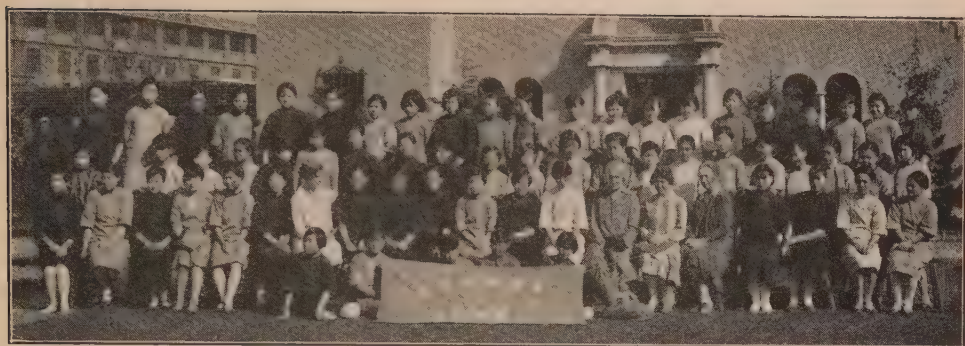
The results of these conference groups were presented to the entire congress in brief reports by the several group chairmen, followed by discussion. All of this material was then turned over to a findings committee which at four o'clock on Friday morning, December 5, submitted to the printer a statement of over fifteen thousand words, which is considered to be one of the most comprehensive documents on home missions ever produced. This report specifically defined the work of home missions and as a result of the discussions in the several conference groups, made recommendations concerning the following topics: Promotion, Comity and Coöperation; Personnel and Recruiting; City and New Americans; Town and Country; Indians; Negroes; West Indies; Jewish and Christian Relationship; Mexicans, Migrants, and Orientals; Mormonism, and Alaska.

It is of special interest to note that Bishop Burleson was chairman of the group on the Indians. Under his guidance this group, representative of every agency interested in the Indians, Christian, philanthropic, and governmental, achieved real results. The spirit of friendliness, coöperation, and general good will which permeated this group was typical of the entire gathering and was a marked feature of the congress. It augurs a new day in the home missionary enterprise.

This brief report, however, cannot end without brief comment on the general meetings of the congress. On three evenings the congress held public meetings at which addresses were made on the larger phases of domestic missions. The first popular speaker was the Rev. Carl Wallace Petty, minister of the First Baptist Church of Pittsburgh, who spoke on Home Missions in the Modern World. His analysis of the social, economic, and religious conditions in America was an outstanding feature of the congress, as was also the address by Dr. John R. Mott on Our World Mission, in which he pointed out the close relationships of the people of America with the rest of humanity. The addresses by Mordecai Johnson, president of Howard University, Washington, D. C., on Christian Missions and the American Negro; Mrs. Ruth Muskrat Bronson, Assistant Guidance and Placement Officer, Indian Field Service, Department of the Interior, who spoke on The Indian; The West Indies by Mrs. F. C. Reynolds of the Woman's Home Missionary Society of the Methodist Episcopal Church; The Winning of the Frontier in Canada by Dr. Edmund H. Oliver, Moderator of the United Church of Canada, were each delivered at the evening sessions.

"This Home Missions Congress," say the Findings, "is the fulfilment of the hope of many years. The possible values of such a gathering were foreseen long since by the leaders of the Home Missions Council, and was definitely projected at the National Comity Conference held in January, 1928, in Cleveland, Ohio, as one feature of the Five Year Program of Survey and Adjustment proposed at that conference. This congress is a stage in a cumulative process. We look upon it neither as a beginning nor as an end."

The Findings of the North American Home Missions Congress together with the conference reports and public addresses will be published soon at which time announcement of how to secure them will be made in these pages.



TSING SING WEI, THE CHRISTIAN ORGANIZATION AT ST. MARY'S HALL, SHANGHAI

Schools—an Evangelistic Force in China

Beset by uncertainties on every side, our educational work in the Diocese of Shanghai goes on, handicapped, but hopeful for the future

By James H. Pott

Instructor, St. John's University, Shanghai, China

FOUR YEARS AGO, in the spring of 1927, when the Nationalist Movement in China was at its height and the flames of anti-foreign and anti-Christian sentiment were being fanned by communist agents, the outlook for mission education seemed anything but bright. Our schools, like those of most missions, found it necessary to close their doors, at least until feelings of suspicion and hate on the part of irresponsible trouble-makers had somewhat abated.

By means of a tutorial institute conducted within the boundaries of the International Settlement by some of the faculty and those of our missionaries who were refugeeing in Shanghai during 1927-1928, it was possible to hold together a nucleus of St. John's students preparatory for the time when it might be practicable to resume operations officially at the university. Some elementary school work was also carried on in an informal way in two or three of our parishes during that year. Add to this the work of the theological and medical schools which had not found it necessary to close at all, and the full extent of the very much curtailed

educational work during that stormy year has been outlined.

Now as we stop to consider the nature and scope of our school work we are filled with feelings of gratefulness and hope. Certainly the hopes of even the most sanguine in 1927 have been exceeded, for none thought that so early a resumption of the work was possible. It would not be easy to enumerate all the causes that have operated to bring about this resumption of a large portion of our school work, but not the least of them certainly has been the untiring endeavor on the part of the central government to suppress communism. Then too the chaotic conditions in government schools have operated in our favor. It is interesting to note here the number of students in our schools who are sons and relatives of prominent government officials. The mission schools have come to be recognized as places where progress can be made in one's studies. Lastly, there has been a real effort on the part of our educational authorities to make the changes in our schools that were felt to be possible without the sacrifice of principle, in order to

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adapt the work of the schools to the changed conditions of the times.

All this is not to say that school work is going on unhampered and that Christian schools are free to function in the way they want; far from it. Government regulations with regard to the registration of private and Christian schools are still of such a nature as to make it impossible for us to register our schools without surrendering certain principles, the most cherished of which is the liberty to include religious instruction in the curriculum. There is no doubt but what the Government is trying to secularize all education and make it serve the principles of the Kuomintang party. So long as this is the case, it is not likely that anything else that we do by way of adjustment will satisfy the Government. There is reason to believe, however, that the Government will, in time, adopt a more liberal attitude as is evidenced in the recent informal approach of the Minister of Education to the chairman of the Board of Directors at St. John's University, who is a close friend of his, as to the reasons why St. John's does not fall in line and register with the Government. When it comes to be seen after frank and open interchange of views that our institutions are quite ready to conform to government regulations so long as they

are permitted to preserve their Christian character in the manner that they see fit, and when it is realized that our institutions tend in no way to denationalize those who come to study in them, the major problems confronting our schools will automatically disappear. With reference to St. John's in particular, it might be said that so many St. John's men are at present to be found ably serving the Government in one way or another that the Government cannot afford to close St. John's. One is led to wonder why there should be such strong insistence on divorcing religion from education when the union of religion with education has yielded results that are so manifestly acceptable.

AT THE TOP of our educational system is, of course, the Bishop who appoints a body known as the Diocesan Board of Education composed of missionaries and Chinese colleagues. This Board regularly meets four times a year to consider the educational problems of the diocese and to advise the Bishop. The only institution of higher learning is St. John's University, about which so much has recently been written in connection with its fiftieth anniversary celebration that little need here be said. (See February, 1930, SPIRIT OF MISSIONS, pages 77-83). The total enroll-



THE 1930 GRADUATING CLASS OF ST. JOHN'S UNIVERSITY, SHANGHAI
During the last academic year there were 573 students in St. John's University and Middle School combined. The University has an active Christian association and communicants league as is shown by the number of students confirmed

SCHOOLS — AN EVANGELISTIC FORCE IN CHINA

ment in the university, when the 266 students of the middle school are included is 573. There are accommodations for about 150 more students, but for administrative reasons and for the sake of keeping the proportion of Christians to non-Christians high, the numbers since the reopening in 1928 have been limited. As yet it has not been seen fit to institute co-education at St. John's. There is still much confusion of thought about matters of propriety where social intercourse between boys and girls in China is concerned. However, the lack of an institution of higher learning for girls is becoming a felt need as is shown by this statement of Miss C. A. Fullerton, principal of St. Mary's Hall:

"There is difficulty in getting qualified women teachers even from among our former graduates. Those who have had college training do not desire high school work. They either find college positions or go into survey work with the Y. W. C. A. Also some have adopted ideas not consistent with our school policy. Therefore we must use our own Christian high school graduates where a foreigner is not advisable, even in positions that normally would require persons of higher training."

In the college about one-third of the students are Christians; in the middle school only about one-fifth. The Christian students are required not only to attend morning chapel but also the Sunday

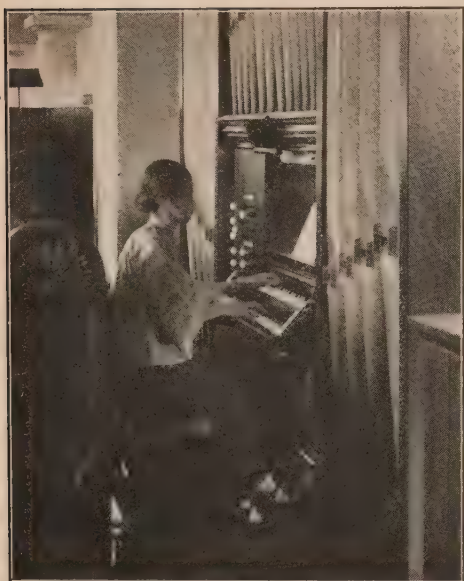
morning service. For the non-Christians these services are voluntary. Instead of attending morning chapel they have to assemble for roll call and in place of going to the Sunday morning service they have to listen to an ethical lecture on some prominent historical figure who has rendered service to mankind. All students are required to take religious instruction as part of their regular work. In the college this amounts to a one-hour lecture each week. In the middle school there are two periods a week. The present system seems to work satisfactorily, for not only is there no feeling of resentment on the part of the students, but there is sufficient interest in Christianity for it to be possible to carry on voluntary religious work amongst the students. To make religious instruction classes voluntary would be to belittle the importance of the subject in the eyes of the students, for subjects that are important are required and subjects that are relatively unimportant are voluntary. In the college and middle school we have the University Christian Association in which the majority of Christian students are enrolled as members. There is also the Communicants League. In the middle school there is still another Christian society which meets regularly once a week with the middle school chaplain, Mr.



GIRLS' DAY SCHOOL AT ZANGZOK

The day schools of which there are twelve in the Diocese of Shanghai have for the most part grown up in answer to the needs of the work of the parish churches. Prior to the revolution there were thirty-one of these schools

THE SPIRIT OF MISSIONS



AT THE ORGAN

A Chinese girl plays the organ in the chapel of St. Mary's School, Shanghai. This will fit her for a useful task when she returns to her home parish

Cheu Li, a recent graduate of the St. John's Theological School. Fewer students have been baptized in recent years, but the Confirmation classes have been as large as usual.

St. Mary's Hall, last year, had an enrollment of 235 different students of whom eighty-nine are baptized Christians. There would be a larger percentage of Christians if in recent years the girls of our Christian community had been getting a primary education in Chinese that would qualify them for junior high school. Since 1927, a very large primary school for girls supported by the mission, and located on the compound of St. Elizabeth's Hospital has had to remain closed. This school was at one time a very satisfactory feeder for St. Mary's, but it was not considered advisable to reopen the school owing to the absence of adequate quarters. The presence of the school on the hospital compound was anything but desirable, owing to the congestion that it caused.

Religion does not constitute a problem at St. Mary's. There is no opposition

from students or parents to religious instruction or attendance on morning prayers and Sunday services. The Christian organization is the *Tsing Sing Wei*, (Pure in Heart Society) with a membership of well over one hundred. It is divided into several committees, program, social, membership, Bible (which runs the daily morning watch), missionary (in charge of the Gate Sunday School), and devotional (includes the altar guild, attends to notices for services, rings the service, chapel, and Sunday church bells). All these committees in turn take charge of evening chapel, which includes evening prayer on Sunday and are responsible for the speaker, getting teachers or outside clergy.

Soochow Academy is one of the two affiliated middle schools of St. John's University, and as such prepares boys for admission by certificate to the university. Its importance in the education system of this diocese has been increased by the fact that there were formerly three such preparatory schools for St. John's in the diocese, whereas there are now but two. The third, Mahan School in Yangchow, after being repeatedly occupied by soldiers since 1927, has remained closed.

Soochow Academy is now confronted by problems with the Government. At the beginning of last term a letter was received from the mayor's office pointing out that in several respects the school was not conforming to government regulations, particularly with regard to religious instruction and worship. This letter resulted in an informal conference between the government inspector of schools and the city mayor on the one hand and the Rev. H. A. McNulty and the Rev. Francis A. Cox on the other, by which it may be supposed certain misconceptions were cleared away. At all events not a little good will was shown. Our representatives were told that the matter would have to be referred to Nanking, but as this is written nothing further has been heard on the subject.

There is another problem at Soochow which must be solved in an adequate manner if the academy is to maintain scholastic standards. This is the need for foreign teachers on the staff. At present

SCHOOLS — AN EVANGELISTIC FORCE IN CHINA

there are about 160 students in the school, and aside from the principal there are no foreigners on the staff. As a preparatory school for St. John's, much emphasis has to be placed on English. The lack of adequate translations of advanced textbooks makes necessary the continuance of English as the medium of instruction in all subjects of the western department at Soochow Academy as well as at St. John's.

At the close of the fall term, 1929-1930, two-fifths of the students were Christians, if catechumens may be recorded in the reckoning. This is a larger proportion of Christians than the school has had in previous years, especially in the fall term. In the past, the largest percentage has been about one-third Christians. Baptismal classes are considerably larger now than in previous years. The chief religious organization is the student Y. M. C. A. which is responsible for general meetings, personal work among students, Bible classes, night school, and the store for *tien-sing* (the tuck-shop).

In Procter School, Zangzok, we have a

preparatory school for a preparatory school. Students there are prepared for admission to Soochow Academy. Since the crisis in 1927-1928, the school has been much depleted in numbers, and there are now not more than thirty-one students. The problems that have to be contended with are similar to those mentioned in connection with Soochow Academy. In view of the absence of a missionary to give his whole time to the school and of the smallness of the enrollment, it is questionable whether the school should be continued, at least for the present. It should be hastily added that the smallness of the enrollment is due not so much to the fewness of applicants as it is to their lack of preparation. Good work is going on under the direction of the Rev. Hollis S. Smith but he cannot give his undivided time to the school so long as he is responsible for the work of the station as a whole. Nevertheless, during the past year, the class for catechumens in the school is larger in proportion to the total enrollment, than it has ever been before in the history of the school.



THE CHAPEL OF ST. MARY'S SCHOOL FOR GIRLS, SHANGHAI

The Pure in Heart Society (*Tsing Sing Wei*) of St. Mary's Hall plays a very active part in the religious life of the students. Among its many activities it includes the conducting of the Gate Sunday school

THE SPIRIT OF MISSIONS

AND NOW WHAT of the work at the other end of the scale? What has been described so far is the work that is going on in institutions which might be classed as Anglo-Chinese, for in them English is the medium of instruction. These schools, as may be readily imagined, are expensive to operate. The majority of the students, however, are the sons and daughters of the more well-to-do, and can afford to pay high tuition fees. At the other end of the educational system there are twelve schools of primary grade supported by the mission. They are under the direction of a missionary superintendent of day schools and a Chinese assistant whose duty it is to supervise instruction.

The day schools have for the most part grown up in answer to the needs of the work of the parish churches. Most of the schools are small, being very much like our own one- or two-teacher country schools, for all told, there are only 671 children in these twelve schools. Before the communistic revolution in 1927, there were thirty-one day schools but when day school work was officially resumed in the autumn of 1929 it was deemed inadvisable to reopen those that could not be closely supervised by a missionary or a Chinese clergyman. The importance to the future of the Church in China, of the work that is being done in these day schools cannot be over estimated, for were it not for these schools our Christians would be forced to send their sons and daughters to government and private schools where they would be exposed to anti-Christian influences almost too strong to combat in the homes. And yet the monthly cost to the mission of one of these schools is absurdly low, not more than twenty dollars in gold. More could be accomplished by these primary schools if kindergartens were to be opened in connection with them. In many cases the school children are over age and should have started their schooling earlier. In practically all cases children have not had adequate home training to fit them for school work. The children should be rescued earlier from the un-

favorable environment into which they are born. Virtually all of the thirty-odd teachers in the day schools are Christians, and both religious instruction and morning prayers find a regular place in the program of each school.

These day schools are essentially Chinese schools, for it is not until the last two years of the six-year primary course that any English is taught. Enough English is taught to give the exceptional child the opportunity to continue his or her education in our higher schools, but as the majority of the primary school children must stop their schooling at the end of the fourth or fifth year, the main objective is to provide the children with a good common education in the vernacular. Of the day school pupils who continue their studies, only those of very marked ability or those from well-to-do families can enter one of our Anglo-Chinese institutions.

Most of the Christian pupils who wish to continue their studies are sent either to St. Mark's School for boys, Wusih, or Epiphany School for girls, Soochow. These two schools are Chinese junior middle schools. As one hundred percent of the students enrolled in them are Christians, the problems confronting the two schools are quite different from those of our other schools. The need that they are filling becomes apparent when it is understood that it is from them, to a very large extent, that the diocese is getting its material for catechists, Biblewomen, teachers, and nurses. It probably is not worth while to speculate as to the future, but one cannot refrain from wondering how the Government can possibly assume a dictatorial attitude with regard to the matter of religious instruction and worship in schools of this character, which admit none but Christians!

There is every reason to be hopeful for the future of mission education. Instead of allowing our impulses to action to be inhibited by the uncertainties that beset us on every side, we have got to go ahead, seeking to provide Christian education, and trusting that this important avenue of approach will not be closed to us.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



THE NEW CHURCH OF THE RESURRECTION, BAGUIO, P. I.

This attractive new building in a convenient and strategic site in Baguio, was made possible by the Corporate Gift of the Woman's Auxiliary for the Triennium of 1920-22. It replaces an inexpensive rectangular wooden structure that was always crowded.



AT THE CONSECRATION OF THE NEW CHRIST CHURCH, NARA, JAPAN

This church is well located on a piece of property immediately adjoining Nara Park, which encloses the temples and other sacred buildings of the ancient capital. The consecration took place last year on the birthday of the Japanese Emperor



YONEZAWA CONGREGATION RECONSTRUCTS ITS CHURCH

This simple little building is the result of the efforts of our congregation in Yonezawa, an outstation of Yamagata, Japan. From it the congregation of forty-one members hopes to evangelize the entire city



STATE CAPITOL, DENVER, COLORADO

The fiftieth General Convention of our Church will convene on September 16 in Denver. A chamber in the State Capitol has been generously placed at the disposal of the House of Bishops for its meetings



DENVER, COLORADO, AS SEEN FROM THE CAPITOL DOME

This metropolis of the Rocky Mountain region will be the center of the Episcopal Church when General Convention meets next September. The host of the Convention will be the Bishop of Colorado, the Rt. Rev. Irving P. Johnson, D.D.

THE CHURCH IN PANAMA CANAL ZONE

Cristobal

Colon

Paraiso

Balboa

Palo Seco
(LEPER COLONY)

La Boca

Bay of Panama

PACIFIC OCEAN

ANTIC OCEAN
CARIBBEAN SEA





ST. MARGARET'S HOUSE, BERKELEY, CALIFORNIA

The main house facing on Scenic Avenue, is strategically located with reference to neighboring educational institutions in which the residents of St. Margaret's carry on their scholastic work. The new dormitory wing is shown below



NEW WING, ST. MARGARET'S HOUSE, BERKELEY, CALIFORNIA

Completed during the past summer, this addition to St. Margaret's equipment adds materially to the effectiveness of its work. The house which is becoming a religious-educational center on the Pacific Coast is in charge of Deaconess Anna G. Newell



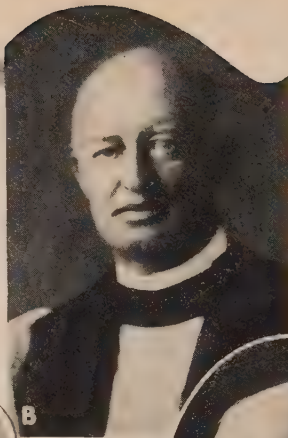
YOUNG PEOPLE OF THE CHURCH SCHOOL, CAMAGUEY, CUBA

Our congregation in Camaguey, one of the most interesting and conservative cities of Cuba, has only a tiny rented building for services. A new building for this congregation is one of the objectives of the Advance Work Program



PUPILS, MORO GIRLS' SCHOOL, ZAMBOANGA, P. I.

Under the devoted leadership of Miss Frances E. Bartter, this school is spreading the Christian way of life in that stronghold of Mohammedanism which centers in Zamboanga in the southern part of the Philippine Islands



PROVINCIAL PRESIDENTS

At the annual synods of the eight provinces, the bishops shown here were elected presidents of the several provinces for the ensuing year:

- A - Province VI - Northwest,
the Rt. Rev. Fred Ingley, S. Tr. D.,
(Coadjutor, Colorado)
- B - Province I - New England,
the Rt. Rev. T. F. Davies, D. D.,
(Western Massachusetts)
- C - Province V - Mid-west,
the Rt. Rev. Campbell Gray, S. T.
(Northern Indiana)
- D - Province VII - Southwest,
the Rt. Rev. W. T. Capers, D. D.,
(West Texas)
- E - Province III - Washington,
the Rt. Rev. R. C. Jett, D. D.,
(Southwestern Virginia)
- F - Province VIII - Pacific,
the Rt. Rev. L. C. Sanford, D. D.,
(San Joaquin)
- G - Province II - New York and New Jersey,
the Rt. Rev. E. M. Stires, D. D.,
(Long Island)
- H - Province IV - Seawanee,
the Rt. Rev. H. J. Mikell, D. D.,
(Atlanta)

Strides Toward Reunion at Lambeth

Rapprochement of Orthodox and Anglican
Communities is a progressive movement initiated
at Conference of 1888 now nearing fruition

By the Rev. William Chauncey Emhardt, Ph.D.

*Secretary, Committee on Ecclesiastical Relations; Chaplain to the Pope and Patriarch of
Alexandria and other members of the Orthodox delegation at Lambeth Conference*

THE REPORT OF THE Lambeth Conference on its relation to the Eastern Orthodox Church has revealed (See December 1930, SPIRIT OF MISSIONS, pages 837-41) a trend towards reunion so definite that it startles those who read and humiliates those who played even a minor part in this momentous movement. The action of the Lambeth Conference was not an isolated act, but the culmination of a progressive movement initiated at the Lambeth Conference of 1888. It would seem proper therefore to quote rather briefly from the reports of the several conferences in order to trace this development.

Prior to 1888, authoritative negotiations were confined to our Church acting through the Russo-Greek Committee of the General Convention and afterwards by the Ecclesiastical Relations Commission. In 1888 the Lambeth Conference considered a program of closer relation to the Eastern Churches as a matter of major importance. In the Encyclical we read the following:

"The conference has expressed its earnest desire to confirm and to improve the friendly relations which now exist between the Churches of the East and the Anglican Communion. . . . The Church of Rome has always treated her Eastern sister wrongfully. She intrudes her bishops in the ancient dioceses, and keeps up a system of active proselytism. The Eastern Church is reasonably outraged by these proceedings, wholly contrary as they are to catholic principles; and it behooves us of the Anglican Communion to take care that we do not offend in like manner.

"Individuals craving fuller light and stronger spiritual life may, by remaining in the Church of their Baptism, become centers of enlightenment to their own people.

"But though all schemes of proselytizing are to be avoided, it is only right that our real claims and position as a historical Church should be set before a people who are very distrustful of novelty, especially in religion, and who appreciate the history of catholic antiquity. Help should be given towards the education of the clergy, and, in more destitute communities, extended to schools for general instruction."

To this is appended the following resolution:

"That this conference, rejoicing in the friendly communications which have passed between the Archbishops of Canterbury and other Anglican bishops, and the Patriarchs of Constantinople and other Eastern patriarchs and bishops, desires to express its hope that the barriers to fuller communion may be, in course of time, removed by further intercourse and extended enlightenment. The conference commends this subject to the devout prayers of the faithful, and recommends that the counsels and efforts of our fellow-Christians should be directed to the encouragement of internal reformation in the Eastern Churches, rather than to the drawing away from them of individual members of their Communion."

In 1897 no reference was made to the Eastern Churches in the Encyclical. The following resolution, however, shows that the conference was prepared to move forward:

THE SPIRIT OF MISSIONS

"That the Archbishops of Canterbury and York and the Bishop of London be requested to act as a committee with power to add to their number, to confer personally, or by correspondence with the Orthodox Eastern patriarchs, the Holy Governing Synod of the Church of Russia, and the chief authorities of the various Eastern Churches, with a view to consider the possibility of securing a clearer understanding and of establishing closer relations between the Churches of the East and the Anglican Communion; and that under the direction of the said committee arrangements be made for the translation of books and documents setting forth the relative positions of the various Churches, and also of such catechisms and forms of service as may be helpful to mutual understanding."

The report of the subcommittee notes with interest and pleasure the interchange of courtesies and closes with the following paragraph which removes a popular misunderstanding of the Orthodox Church:

"The committee are thankful to recognize and to bring to the notice of the conference the great regard and high reverence which are shown to the Word of God in the Orthodox Churches of the East, and the readiness with which they have endeavored to encourage and to promote the circulation of the Holy Scriptures among the people in their own tongues. Above all, the committee desire to express their conviction that by united prayer the happy issue will most surely be found, and they rejoice to know that both in East and West there are already a goodly multitude who are offering up such intercessory prayer. In such a matter as this there can be no room for faithless fears among those who truly 'believe in the Holy Ghost' and in His willing power to draw together in the bonds of love the divided Members of the Body of Christ."

At the Conference of 1908 we find the bishops prepared to remove their program of relation to the Orthodox from the sphere of sentiment and to apply systematic methods of approach. The committee reports:

"Your committee are of opinion that efforts after unity are in no sense furthered by a whittling away of our distinctive position, and hold that whilst we should always be ready to answer the questions of others as to our position, we are bound to seek a like satisfaction at their hands. Nevertheless, they would lay stress upon the futility of putting definite questions on crucial points of ecclesiastical order to individual dignitaries of the Eastern Churches, which they can only answer in accordance with their existing canons. They are strongly of opinion that the more satisfactory way is to seize every opportunity of mutual service, in the sure conviction that obstacles which now appear insurmountable may in course of time be found to vanish away. The doubts which have been expressed in the Greek Churches with regard to Baptism as ministered by us have already been laid to rest in the sister Church of Russia, where the question has been investigated and dealt with in the light of acknowledged facts. We venture to hope that the use which is already being made, in exceptional circumstances, of the services of our ministry may increase and spread until it shall lead to the diffusion of a more accurate knowledge, and so put an end to the last remaining doubts on their part on the subject of the validity of our orders."

The following resolution shows how far the conference had advanced:

"This conference resolves that a letter of greeting be sent from the Lambeth Conference to the National Council of the Russian Church about to assemble, and that the letter should be conveyed to the council by two or more bishops if possible; and that His Grace the Archbishop of Canterbury be respectfully requested to cause such a letter to be written, and to sign it on behalf of the conference, and to nominate bishops to convey it to the council.

"The conference respectfully requests the Archbishop of Canterbury to appoint a committee to take cognizance of all that concerns our relations with the Churches of the Orthodox East, and desires that

STRIDES TOWARD REUNION AT LAMBETH

this committee should be on a permanent basis.

"The conference is of opinion that it should be the recognized practice of the Churches of our Communion (1) at all times to baptize the children of members of any Church of the Orthodox Eastern Communion in cases of emergency, provided that there is a clear understanding that Baptism should not be again administered to those so baptized; (2) at all times to admit members of any Church of the Eastern Orthodox Communion to communicate in our churches, when they are deprived of the ministrations of a priest of their own Communion, provided that they are at that time admissible to Communion in their own Churches, and are not under any disqualifications so far as our own rules of discipline are concerned."

The Conference of 1920 brought the two Communions to the stage of informal conference. The Patriarch of Constantinople sent a formal delegation to confer with members of the conference. The report states:

"Chief in importance, however, has been the visit of a special delegation from the Ecumenical Patriarchate to London, for purposes of consultation with bishops attending the Lambeth Conference on relations between the Orthodox and Anglican Communions. This visit was the result of a formal invitation from the Archbishop of Canterbury to the *Locum tenens* of the Ecumenical Patriarchate at Constantinople. To this visit we have reason to attach the greatest importance. The delegation, consisting of Philaretos, the Metropolitan of Demotica, Professor Komninos of Halki, the Archimandrite Pagonis of London, and the Archpriest Callinicos of Manchester, was welcomed by the president in full session of the conference, and your committee has had the advantage of more than one conference with it, at which important questions, doctrinal and practical, were discussed and full consideration given to the matters specified in the letter from the Phanar referred to above, in which letter we would call special attention to the de-

THE COMMITTEE on Ecclesiastical Relations which functions directly under the Presiding Bishop, owes its origin to action of General Convention referring all matters pertaining to relations with other ecclesiastical bodies to the National Council. The Rev. W. C. Emhardt, Ph.D., and the Rev. R. F. Lau, D.D., are the secretaries of the committee whose personnel follows:

The Rt. Rev. F. F. Reese, D.D., *Chairman*
 The Rt. Rev. Joseph M. Francis, D.D.
 The Rt. Rev. Campbell Gray, D.D.
 The Rt. Rev. John N. McCormick, D.D.
 The Rt. Rev. James DeWolf Perry, D.D.
 The Rt. Rev. Ernest M. Stires, D.D.
 The Rev. Thomas Burgess, D.D.
 The Rev. Frank Gavin, Th.D.
 The Rev. Howard C. Robbins, D.D.
 Hon. William R. Castle, jr.
 Hon. Alanson B. Houghton
 Samuel F. Houston
 Burton Mansfield, D.C.L.
 Charles C. Marshall
 George Zabriskie, D.C.L.

sire expressed for immediate coöperation in matters of social reform."

"Meanwhile, we look for much from the Eastern Churches' committee recently appointed on a permanent basis by the Archbishop of Canterbury in pursuance of Resolution 61 of the last Lambeth Conference. We are glad to learn that this action has been met by the appointment of somewhat similar committees, both at Constantinople and at Athens. The American Church has also appointed a permanent commission to confer with the Eastern Churches. We believe that through the action of these committees further important steps towards reunion may be taken partly by the free discussion of doctrinal matters, *e. g.* the meaning of the *Filioque* clause, as not involving any belief on our part in more than one *aita* in the Godhead, our doctrine of holy orders, the position of the Thirty-Nine Articles, on all of which matters the Easterns are asking for information, and partly also by conference on practical matters of moment, such as the better regulation of mixed marriages, the re-

ciprocal administration of the Sacraments in cases of emergency, a uniform calendar, possibly involving the appointment of a fixed Easter, and other questions raised in the letter from the Phanar.

"We need at the present time not only or chiefly to afford to the Easterns historical evidence of the handing down of our ministry, but also to explain the doctrinal position held by our Communion. It is in particular of the first importance, in order to remove Oriental misconceptions, to make it clear from our formularies that we regard ordination as conferring grace, and not only as a mere setting apart to an ecclesiastical office. It would also (though in a lesser degree) be a help, as well as a good thing in itself, to restore the true text of the Nicene Creed, as it is used in all parts of the East and West, except in our Communion, by replacing the word 'Holy' before 'Catholic and Apostolic Church'."

In the interim between the Conferences of 1920 and 1930 progress was marked by three significant acts.

In 1921 in a most significant manner the *Locum tenens* of the Ecumenical Patriarch presented the late Archbishop Lord Davidson and his successors with a *stavropegeion*, or a golden emblem of a

double-headed eagle, worn only by an ecumenical patriarch. By this act he recognized the Archbishop of Canterbury as a prelate of equal right and the Anglican Communion as an integral part of the Catholic Church. This, however, was a personal act for which the Patriarch alone was responsible.

In 1922 the Ecumenical Patriarch and his Holy Synod issued a decree recognizing the validity of Anglican ordinations. While the Patriarch associated with himself his Holy Synod, this was the act of one patriarchate only. The decree was later acknowledged by the Patriarchate of Jerusalem and the Autocephalous Churches of Cyprus and Mount Sinai. It was never disputed by any branch of the Orthodox Communion. Inasmuch, however, as it did not receive formal recognition by all the Churches within the Orthodox Communion it cannot be claimed as a full recognition.

In 1925, upon invitation of the Archbishop of Canterbury a formal delegation representing the Patriarchates of Constantinople, Alexandria and Jerusalem, together with two Russian Metropolitans having jurisdiction in Europe, took part in the celebration of the sixteenth hundred anniversary of the Council of Nicea.

To Help our Clergy who Minister to the Orthodox

THE LAMBETH CONFERENCE in order to meet certain needs arising from the desire of our Church made tentative arrangements with the delegates of the Eastern Orthodox Church regarding ministrations to the isolated members of that Church. The clergy of our Church now have before them a definite request that they minister to the Orthodox in cases of emergency and in cases of isolation.

We were at a loss to give our clergy much needed advice should they desire to use the Orthodox form of service rather than our own. Happily as we pondered how this could be done, we learned of the publication of *An Aid for Churchmen, Episcopal and Orthodox*, by the Rev. Henry Spoer, Ph.D. (Morehouse, \$1.25).

We read this book to see if it would

answer the purpose. Our perusal led us into a realm of beauty and enlightenment. Dr. Spoer opens to us the heart of Orthodoxy. With him we gaze upon the ceremonies of the Orthodox Church, not as thrilling pageants but as mystical unfoldings of the spiritual content of Christianity. The essential evangelicalism of Orthodoxy is shown to be personal, and in an undefinable way tangible, rather than didactic. In each step of the spiritual progress of the faithful we find the Church identified with the individual, not to imprint a sacramental stamp upon the several rites but to infuse into the soul sacramental grace through the Divine ordinances. Those who desire to understand Orthodoxy must read the book.

—W. C. E.



STAFF, ST. LUKE'S HOSPITAL, SHANGHAI
Dr. J. C. McCracken is at the extreme left of the first row

Student Lenten Fund Will Help China

Missionary doctor discusses contribution to
medicine of St. John's University, Shanghai,
the objective of students' fourth annual gift

By J. C. McCracken, LL.D., M.D., F.A.C.S.

Surgeon, St. Luke's Hospital, Shanghai

PRIOR TO 1900, modern medicine in China had been taught only in the few mission hospitals scattered about the country. A young man who wished to become a doctor of medicine, would attach himself to a physician in a hospital and the two would "walk the wards together". In that way the embryo doctor acquired his knowledge of modern medicine. After a longer or shorter period he would assume the title of doctor and would step out, often to open a hospital of his own.

Thirty-three years ago, St. John's University, Shanghai, realizing China's tremendous need for trained physicians and surgeons, decided to offer a course in medicine. A medical department was formed; classes were admitted in alternate years, and after four years of study, medical certificates but not degrees, were given to the students. In 1906, St. John's

College was incorporated as a university and the medical department was reorganized. The entrance requirements were raised to two years of college work and the medical course lengthened from four to five years. Since that date the minimum entrance requirements at St. John's University have been equal to the minimum requirements of a grade A medical school in the United States.

Since the medical teaching at St. John's University has always been done through the medium of the English language, her graduates have had available any book written by the foremost men in England or America. It is interesting to note that fully one-third of the graduates have already done or are planning to do post-graduate study in a foreign land. This year, eight of the alumni are in the School of Medicine in the University of Penn-

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sylvania. Without exception, our alumni going to foreign countries have done exceptional work.

To date, St. John's University has graduated one hundred and eleven physicians. Of this number eight have died.

So far as we can learn one hundred percent of the rest are practicing medicine in China. One man working a thousand years, could not give more service to his fellowmen than have these alumni. More than half of this work has been done in mission hospitals, enabling those hospitals to do a higher grade of work than has been possible in institutions not supplied with trained internes.

Two of the alumni are now deans of medical schools and are having a large influence upon medical education in China: Dr. F. C. Yen, who was for many years dean of the Yale-in-China Medical School, at Changsha, is now

dean of the government medical school at Woosung, and Dr. E. S. Tyau has been for three years dean of the St. John's Medical School. In addition to his work as dean, his position on the staff of St. Luke's Hospital, and his large private practice, Dr. Tyau has started a leper clinic in Shanghai. This modest effort has led to the forming of a group of men and women who are now planning to build a leper hospital in the suburbs, where such cases can have modern care and treatment. About a dozen other St. John's

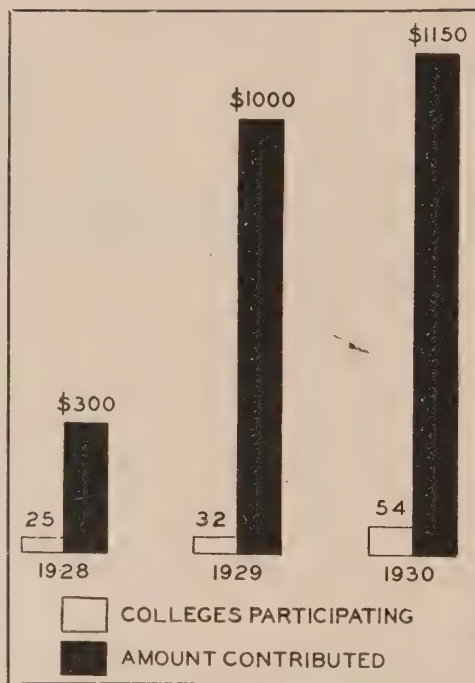
graduates are connected with medical schools and are doing their part for Chinese medical education.

W. L. New is an example of an alumnus who after specializing for eleven years in surgery, has returned to his native city, where he is building up a large surgical practice of very high grade.

Papers have been written on health and medical subjects, research work is being carried on, assistance is being given in health and welfare programs, all these help to create a public sentiment in favor of scientific medicine. Dr. Edgar T. H. Tsen has been doing an important piece of work as head of the Central Epidemic Prevention Bureau of Peking. This laboratory provides carefully prepared serums and vaccines for use in any part of China at a price which is within the reach of those with limited means.

Many St. John's men have been influential in building up a national medical society. Dr. Voong Ping Yui has done more than any one else to build up a scientific terminology.

A large percentage of our men, before graduation, become Christians. Many of them are staunch supporters of the Church and we believe that this adds even more to their contribution, as they reflect in their lives the influence of Christian love and service to their fellowmen.



GROWTH OF THE STUDENT FUND

This fund in 1928 and 1929 was used to provide part of the salaries of student workers in the University of Arizona, South Dakota State College, and the University of South Dakota. Last year it was devoted to the work of St. John's Medical School, Shanghai

Notable Career in Slums of Tokyo Ends

The Rev. Yoshimichi Sugiura who died last November spent his life in ministering to the outcasts and other neglected folk of Tokyo

THE REV. YOSHIMICHI SUGIURA, one of the senior priests of the Diocese of Tokyo, died in St. Luke's Hospital on November 7. He had come to the hospital a few days before suffering from an incurable disease, and had been there only a day when he suddenly collapsed. Thereafter he was conscious only during brief intervals. Bishop Reifsnider says:

"He knew me when I called upon him. He nodded his head when I suggested that I have prayers, and was able consciously to participate in the celebration of the Holy Communion Thursday morning. Fifty of his friends and parishioners gathered in the hospital chapel for the service from which the consecrated elements were taken to Mr. Sugiura's bedside. I was called at five o'clock on the morning of November 7 and stayed with Mr. Sugiura until he passed away four hours later. Ten of his closest relatives and friends stood about his bed singing in low voices, so as not to disturb the other patients, the hymns Mr. Sugiura loved. Takeda San read portions of the Scripture, regarding the life eternal. It was a very beautiful close of a life of sacrifice and service.

"Mr. Sugiura's only anxiety seemed to be what was going to happen to his church and people. I told him not to be anxious about that, that Bishop McKim and I would take that as our responsibility, and he nodded his head and smiled peacefully, showing that he understood and was no longer anxious.

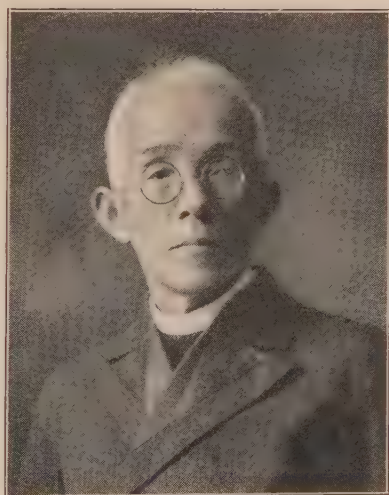
"Holy Trinity Church was crowded to the doors for the funeral service on November 10. Three of Mr. Sugiura's life-long associates and Bishop Reifsnider conducted the service. Mr. Tagawa reviewed his life work, and said that his life's ideal was the example and life of his old teacher and friend, the Rt. Rev. Channing Moore Williams; that he had tried to pattern his life after that of Bishop Williams and any

self-sacrifice entailed had been gladly undertaken as an expression of his great joy in the service of Christ."

In the life of Tokyo, "Honjo" and "Fukagawa" stand for the worst slum sections of that great eastern capital. It was in the early seventies that Bishop Williams, our pioneer to Japan, built the first church in Tokyo. He located it in the Fukagawa ward and called it *Shinko Kyo Kwai* or the True Light Church. Until its destruction by fire in September 1923, the little church stood in the midst of a vast sea of restless and needy human life.

A few years after the *Shinko Kyo Kwai* was built, Yoshimichi Sugiura entered St. Paul's School as a student. He came under the influence of Bishop Williams, was baptized in 1881, and in 1888,

moved by the unhappy lot of many of his fellow-countrymen, he decided to study for the ministry. While a student, Bishop Williams put him in charge of the True Light Church. His entire life was devoted to the service of those who may be described as Tokyo's "submerged tenth". No family was too wretched, no criminal too hopeless to prevent Mr. Sugiura from exerting all the powers of his consecrated personality to bring the hope of God's love into such lives. Thousands of those who counted themselves down and out and hundreds of criminals have been helped back to happy and honorable living through Mr. Sugiura's work.



THE REV. YOSHIMICHI SUGIURA

SANCTUARY

..... JESUS CHRIST our Lord, who, in substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light.



THE CHURCH YEAR shows in January the missionary character of Christianity, when the twelve days of the Christmas season lead directly to the Epiphany, proclaiming the coming of Christ to all the world. In the same month is St. Paul's Day, marking the conversion of that great missionary.



ALMIGHTY GOD, who hast poured upon us the new light of thine incarnate Word; grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord. Amen.



O GOD, WHO, through the preaching of the blessed Apostle St. Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.



O GOD, WHOSE blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever, one God, world without end. Amen.



INTERCESSIONS FOR JANUARY

From the January issue of *The Prayer Leaflet*, which contains daily thanksgivings and prayers under each subject

WESTERN AND CENTRAL NEW YORK
SACRAMENTO
NORTH TOKYO

INDIA: The missionary enterprise
GENERAL CONVENTION
THE HOME BASE

RELIGIOUS EDUCATION OF CHILDREN

The National Council

The work of the National Council is conducted through two major divisions as follows:

I
MISSIONS
RELIGIOUS EDUCATION
SOCIAL SERVICE

Under the direction of

THE RT. REV. HUGH L. BURLESON, D.D.
Assistant to the President

II
FINANCE
PUBLICITY
FIELD

Under the direction of

LEWIS B. FRANKLIN, D.C.L.
Vice-President

Meeting of the National Council

TWENTY MEMBERS attended, on December 10-11, 1930, the regular meeting of the National Council. The Bishop of Massachusetts, the Rt. Rev. Henry K. Sherrill, elected by the Synod of the Province of New England to fill the unexpired term of Bishop Perry, was welcomed to membership and was appointed to the Department of Religious Education and the Field Department. The Very Rev. Benjamin D. Dagwell, elected at the October meeting to succeed Bishop Stewart, was also welcomed. For the first time in eleven years, the Vice-President, Dr. Franklin, was absent on account of illness.

The Rev. Arthur M. Sherman, S.T.D., was appointed Secretary for Missionary Education in the Department of Religious Education. Dr. Sherman has been a missionary in the Diocese of Hankow, China, since 1899, serving as principal of Boone College, dean of St. Paul's Divinity School, and on the staff of the Church of the Holy Nativity, in Wuchang. At present he is spending several months in the Hawaiian Islands assisting Bishop Littell. Dr. Sherman has accepted his appointment and will undertake his new duties soon.

The Rev. Carroll M. Davis, LL.D., was present for the last time in his official capacity as Secretary for Domestic

Missions, as he retired on December 31. After Dr. Davis reported on some needs among the domestic missions, Bishop Burleson said that it was marked with the same deep devotion which had characterized Dr. Davis's many years of service.

The Joint Commission of General Convention on adapting the office of deaconesses to the present task of the Church, requested the Council through the Department of Religious Education "to take whatever steps seem advisable looking toward the nation-wide study of opportunities for women's work in the Church." In compliance with this request, the Council asked the Presiding Bishop to appoint a special committee to make this study, its membership to be drawn from the Department of Religious Education and the Woman's Auxiliary.

BRAZIL, JAPAN, AND CHINA

FROM BRAZIL, Bishop Thomas sent an heartening message. The recent revolutionary troubles have caused no suffering to the Church's missions there and the Bishop believes that under the new régime the country will go forward.

Dr. Rudolf B. Teusler, head of St. Luke's Hospital, Tokyo, made a detailed report on the present progress of the hospital building. Funds now in hand are sufficient to go ahead with certain units

THE SPIRIT OF MISSIONS

and Dr. Teusler was authorized to proceed with them. For other units, money is still needed, but no further general appeal is to be made.

The Nanking Government of China has assumed certain responsibility for losses occasioned in 1927 affecting the American Church Mission and the Central Theological School, both in Nanking. To date the Government has made payments of \$8,973 Mexican toward a total of \$6,810 gold.

BRENT HOUSE

THE NEW recently purchased headquarters of the National Center for Conference and Devotion at 5540 Woodlawn Avenue, Chicago, Illinois, was officially opened with a Christmas party for foreign students. At the request of Mrs. Biller, the center was named Brent House, recalling especially Bishop Brent's interest in work among Oriental students. Mrs. Biller, who is in charge of the house, reported that it is a splendid piece of equipment and will probably cost less than did Taylor Hall at Racine, to maintain. The Rev. D. A. McGregor of the Western Theological Seminary was added to the permanent committee on Brent House. The Executive Board of the Woman's Auxiliary which, as previously reported, has promised forty-five thousand dollars toward the cost of the building, to be taken from that part of the United Thank Offering of this triennium which will be appropriated to buildings, increased the amount from forty-five thousand to fifty thousand dollars. The Executive Board also, with the Council's approval, appropriated \$250 from the Emery Legacy to establish a contingent fund for Mrs. Biller's use in meeting special needs which grow out of the service rendered by Brent House.

FINANCE

A COMMITTEE on Advance Work for 1932-4 was appointed, consisting of Bishop Tucker of Virginia, the Rev. A. E. Knickerbocker of Minneapolis, and Mr. William G. Peterkin of West Virginia.

In regard to the current Advance Work Program, it was reported to the Field Department that seventy-eight dioceses, two parishes, and six diocesan Woman's Auxiliaries had definitely accepted projects. These include sixty-three projects in domestic fields, sixty-one in foreign or extra-continental fields, and twelve of the American Church Institute for Negroes.

The Finance Department reported a communication from the treasurer of the Diocese of Chicago saying that the diocese had borrowed fifty thousand dollars in order to bring its payments to the Council up to date; and that the treasurer had been authorized, for the coming year, to pay each month one-twelfth of the year's pledge, borrowing if necessary.

The Finance Department recommended and the Council voted "that the total sum apportioned to the dioceses of the Church for the year 1932 be the same as for the year 1931."

"In recognition of the invaluable service so faithfully and devotedly rendered for more than thirty years by John Wilson Wood, D.C.L.," the Finance Department recommended and the Council voted to "ask Dr. Wood to accept a salary at the rate of \$7,500 per annum, beginning January 1, 1931."

NEW MISSIONARIES

THE DEPARTMENT of Missions at its meeting on December 9, appointed the following missionaries:

ARIZONA—*Miss Ruth D. Harmon*

EASTERN OREGON—*Miss Catherine A. Peterson*

NEVADA—*Miss Charlotte L. Brown*

NEBRASKA—*Miss Carol Wirts*

NORTH CAROLINA—*Miss Marion Bodey*

WYOMING—*Mrs. Louise U. Blake*

ALASKA—*Dr. Alfred L. Standfast*

HONOLULU—*Sister Clara Elizabeth*

Sister Olive Rachel

Sister Paula Harriet

Sister Deborah Ruth

KYOTO—*Mrs. Angela L. Oglesby*

LIBERIA—*Miss Ruth H. Hornbeck*

SHANGHAI—*Mr. David Gray Poston.*

Executive Board of the Woman's Auxiliary

THE EXECUTIVE BOARD of the Woman's Auxiliary, meeting as usual before the National Council, (December 6-8, 1930), gave serious consideration to a number of large and important matters, but as they are continuing in action, there is little to report at this time.

Chief in interest were the plans for the triennial meeting to be held September 16-30 in Denver. It has been decided to center this meeting around one general theme, and under this theme to consider five related subjects. These are not definitely decided upon, but will probably include such vital matters as family life, property and economic contacts, racial and international relations. Delegates will choose which of these subjects they may most profitably study. As each diocese sends five delegates it will be possible for each diocese to have a representative in each of the five groups. New plans are being considered for the presentation of mission work. Further developments of the whole program will be reported as they take form.

In coöperating with the Advance Work movement the committee of the Executive Board under Mrs. Robert Burkham's chairmanship has been assisting the Field Department in finding and placing speakers who are equipped to present the needs and opportunities of the Advance Work. This has involved a large amount of planning and correspondence to place the best available speaker where most needed, with the least expenditure of money and time. The whole matter of Advance Work is also a continuing activity on which further developments will be reported.

Several hours of the sessions were given to reports of secretaries and committees, which showed progress along many lines. Miss Edna Beardsley, just returned from two months' work in the field, reported in detail. The student committee is continuing its study of the office and work of student secretaries, and coöperating with the student commission of the Depart-

ment of Religious Education in forming a policy for that work. Windham House, New York, since it opened in 1928, has had a total of fifty-two young women students resident there.

Outstanding among the reports received was that of Miss Helen Brent, who is both a national officer of the Girls' Friendly Society and a member of the Executive Board. Miss Brent told of the recent National Council meeting of the Girls' Friendly Society, especially those phases of it which related to the increasing coöperation between the two organizations.

Visitors to the Board meeting always bring a sense of the vitality of the Woman's Auxiliary work in the field. Bishop Perry, reporting especially his interest in meeting recently with the diocesan branches of Connecticut and New York, spoke of the value of the work of the Woman's Auxiliary as "a spontaneous fact in the life of the Church." Bishop Jenkins of Nevada and Deaconess Newell, dean of St. Margaret's House, spoke briefly of their work.

A refreshing little note came to light in connection with the meeting of the Woman's Auxiliary in the Province of Washington (III). Women from each of the thirteen diocesan branches spoke at that meeting on the subject of the Advance Work, and not one of them so much as mentioned the current hard times and depression. In addition to the official delegates to this provincial meeting, a number of young women attended.

Reports of good meetings came also from Provinces IV and V. The Fourth, where Miss Elizabeth Matthews was president, managed to have a program that was not overcrowded, which is unusual. The fifth had good joint sessions with the provincial synod.

The Executive Board sent a letter of enthusiastic appreciation to Mrs. A. L. Sioussat of Baltimore, who has just retired from the presidency of the Maryland branch after forty years' service.

Appointments of the Presiding Bishop

- January 9—Dinner for the Rev. C. M. Davis, LL.D., New York, N. Y.
 January 20—Dinner, Associate Alumni of the General Theological Seminary, New York, N. Y.
 January 21—Church Service League, Boston, Mass.
 January 27—Mid-winter dinner, Philadelphia Divinity School Alumni Association, Philadelphia, Pa.
 January 29—Annual dinner, Church Club of New York.
 February 9—Luncheon, Church Mission of Help, New York, N. Y.
 February 23—Address, University of Pennsylvania, Philadelphia, Pa.

Department of Missions and Church Extension

John W. Wood, D.C.L., *Executive Secretary*

Across the Secretary's Desk

BISHOP GRAVES, writing about a visit to Yangchow, says that he found the Rev. B. L. Ancell and the Rev. B. H. Foster "keen on the question of getting recruits for the diocese. They think the appeal ought to be made to men to come out into difficulty and danger for Christ's sake. No post in a school used to induce them to come. The China Inland Mission has two hundred volunteers this year and the Roman Catholics say they have never had more volunteers."



MISS BESSIE BLACKNALL in charge of St. Mark's School, Nenana, Alaska, writing to Bishop Rowe, after her return from furlough, about the school erected during the past summer to replace the building destroyed by fire in January, 1930, says:

"First I must tell you that Mr. Nicholson, the builder, is a genius when it comes to building a house! I was astounded to find this comfortable and convenient house all finished, (except, of course, the attic, basement, and such things). The house is a great improvement on the other one."



A TIME OF unemployment is a time of crisis. It affects a whole nation. Indeed at the present time, it affects the

whole world of industry and commerce. It even goes deeper than that. One thinks of the millions of men and women not merely anxious about their own welfare, but plunged into that deepest depth of human agony—anxiety for the education, the health, even the life of those dependent upon them. Some earnest Church people are, no doubt, asking: "Am I not justified in reducing my support for my parish and for the diocesan, national, and overseas work of the Church, in order to use funds thus withdrawn to help meet the present unemployment situation?"

Careful consideration will, I believe, lead to the conclusion that for most of us the right course is to continue our support of parish, diocese, and general Church activities on the normal scale, at least, and accept the additional obligations these days place upon us.

Have we the courage to say: "God's work shall not fail. It must go on?" Have we the will to reinforce such words with action?

One might paraphrase the words of Dr. George Vincent, former president of the Rockefeller Foundation, in some such way as this: At a time of crisis, such as this time is, the right sort of people, the people with imagination and with will power and self-control and capacity to steady themselves in a difficult situation, are going straight ahead to do the right thing, to do the thing that a real analysis of fundamental human need calls for. Here is an opportunity to test, and to test successfully, one of the finest characteristics of our country, the sense of team-play, the love of fair-play, the capacity for loyalty to a common enterprise.

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ONE OF MY FRIENDS has written me of the visit of a missionary to the parish of which he is now a member:

"His inspiring address at the morning service will long be remembered. He was so clear in his statements, so devoted to his task, so happy in his ministry that our whole parish has been lifted up onto a higher level of missionary interest—I almost said 'zeal'—because of the coming of this splendid adventurer for God in the foreign field.

"Since he has gone away I have wondered what I would say if I were the dean of his theological school about to award him an honorary degree, and I think I would say something like this:

"An earnest missionary of winsome personality, keen intellect, real faith. Sensitive to the charm and beauty of Oriental religions, yet ever conscious of the supreme revelation of God in Jesus Christ. Daring to distrust the *status quo* by proclaiming the social gospel, but also bringing peace and the quiet mind to a confused and bewildered people by interpreting for them, in terms of a joyful ministry, the life which Jesus called abundant'."



AN INTERESTING INDICATION of the thorough way in which the Rev. John W. Chapman, D.D., of Anvik, Alaska, deals with all the interests of the Indian population, has just come to me. It is a record of the vital statistics "of the native population of Anvik, Bonasila, and the communities on the Innoko River, and the Shageluk Slough from January 1900 to April 30, 1930." The total number of people listed during those thirty years is 1058. Not all of that total were living at any one time. The record shows that during the period, 493 were born and 618 died. A number of those living on specified dates is as follows:

January 20, 1900.....	565
January 20, 1914.....	452
April 30, 1930.....	440

During the entire period, forty-four native families have died out, leaving no descendant.

"The unusual decrease between 1900 and 1914 was caused," Dr. Chapman says, "by a great epidemic of influenza in the summer of 1900, followed by epidemics of diphtheria and whooping cough in 1904. A few families are living at a

distance. If full statistics were available it is probable that it would appear that there has been no decrease since 1914."

With Our Missionaries

ALASKA

Miss Anna V. Silberberg, a new appointee to Nenana, sailed from Seattle, November 15.

BRAZIL

The Rev. H. D. Gasson, returning to the United States, arrived in New York, December 5.

CHINA—ANKING

Miss Sada C. Tomlinson and Miss Blanche E. Myers, arrived in Shanghai, November 17.

CHINA—HANKOW

Mrs. E. P. Miller arrived in Shanghai, November 10.

The Rt. Rev. Logan H. Roots, returning from the Lambeth Conference, arrived in Shanghai, November 17.

CHINA—SHANGHAI

The Rt. Rev. Frederick R. Graves arrived in Shanghai, November 17.

DOMINICAN REPUBLIC

The Ven. William Wyllie, coming home on furlough, sailed from Santo Domingo City, November 11, and arrived in New York, November 18.

HAITI

The Rev. Leopold Kroll, returning to the field, sailed from New York, November 21.

JAPAN—NORTH TOKYO

Dr. and Mrs. R. B. Teusler sailed from Yokohama, November 20, and arrived in Vancouver, November 29.

MEXICO

The Rt. Rev. Frank W. Creighton, returning to the United States to assume his duties as Domestic Secretary, arrived in New York with Mrs. Creighton, November 24.

PANAMA CANAL ZONE

Miss Alice Lightbourn, retiring from the mission, arrived in New York, November 18.

PHILIPPINE ISLANDS

Miss Frances E. Bartter arrived in London, October 27.

PORTO RICO

Mrs. Fay B. Whatley, a new worker, sailed from Houston, November 8, and arrived in San Juan, November 17.

THE SPIRIT OF MISSIONS

Christian Social Service

The Rev. Charles N. Lathrop, D.D.
Executive Secretary

THE *Church and Industry* by Spencer Miller, jr. and Joseph F. Fletcher, has just been published for the Department by Longmans Green & Company, at \$2.50 a copy. By special arrangement with the publishers, our Book Store at the Church Missions House, has a limited quantity of this book which it can sell for two dollars a copy. In order to take advantage of this special price, readers are urged to use the coupon on page 72, which will entitle them to a saving of fifty cents.



WHAT IS THE relation of unemployment to the boys and girls in our church schools to adult groups in the Church? What can church school classes and older people do, both individually and in groups, to assist in the present critical situation? Every rector, every leader, every teacher in the Church should ask these two questions of himself and of his group or congregation.

Our Lord's great concern is with personality—He came that man might live more abundantly. Conditions are such that many men, women, and children cannot live the abundant life in the world today. It is the concern of the Church, Christ's body in the world, to help improve these conditions, not only by giving relief but by asking what are the causes of this sickness in industry. Why is it possible in what we call a Christian civilization for a man who wants to work to have to walk the streets for it day in and day out until he is completely discouraged, and for his family's existence has to fall back on charity? We as members of the body of Christ cannot rest as long as such injustice exists.

There are two ways in which we can tackle the problem now: first, the more immediate method of relief, and second, the study of existing conditions, how they came about, and what constructive measures can be taken towards solution. In

order that individuals and groups in the Church may interest their people in the problem of unemployment, the Departments of Religious Education and Christian Social Service have gathered some ways in which everyone can help.

CHURCH SCHOOL BOYS AND GIRLS

1. *Adopt a family.* This can best be done through the local social welfare organization or parish social worker. Help can be given in various ways as the social worker in touch with the family directs: money from the class treasury to buy milk for the children each week, or to buy special needed articles, such as shoes to enable children to continue attending school; clothing collected for various members of the family; and baby clothes made for the littlest children. All contacts should be made through the social worker who will make frequent reports to the class.

2. *Relieve another parish* whose support has been undermined by the economic depression by giving a part of the school offering.

3. *Invite an officer* of the local social welfare organization to speak to the church school or some of its classes on ways of helping and coöperating to the fullest possible extent in the present crises.

4. *Write prayers for the unemployed* to use in private devotions or in the church school or departmental service. A class of boys is writing a litany for the unemployed and talking over the ways in which God answers prayer, the reasons for unemployment, ways in which they can help, the "Buy More Program," "Unemployment apples," etc. This plan could easily be made a part of a course on church worship, and of a project for giving relief.

YOUNG PEOPLE AND ADULTS

1. *Find out what is being done about unemployment relief* in the community, state, and nation. In a town where there is an organized social welfare agency or special committee, this may mean coöperating with it. In a small commu-

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nity this may mean coöperating with other groups in the formation of a central committee for unemployment relief. Co-operate as far as possible in state plans for employment.

2. *Find out how your parish can help.* Encourage constructive relief of the type that keeps homes together rather than indiscriminate bread lines. Welfare work in the parish should be directed by a trained person.

3. *Stimulate employment and part-time work.* See that the prevailing wage rate is upheld and foster plans for keeping employees by shortening working hours if necessary.

4. *Coöperate in money raising plans to provide employment.* In one community all of the wage earners are taxing themselves to provide work and relief.

5. *Hold parish and diocesan conferences on unemployment.* In the Diocese of Alabama the topic for the fall clergy conference was "World Unrest—Its Cause and Cure." A careful analysis of individual problems was a part of the program.

6. *Hold study groups* on such a topic as Unemployment—What it means, and what it brings about, how it affects the individual and the community, mentally, morally, and socially.

7. *Invite a leader* in social, economic or industrial problems to sit in at a discussion group of individuals in your parish who are deeply interested in the problem. See:

How America Lives, A Handbook of Industrial Facts by Harry W. Laidler.

Prosperity, Fact or Myth by Stuart Chase.

Middletown by R. S. and H. M. Lynd.

WHAT ONE PARISH DID

QUITE BY CHANCE the Social Service Secretary of the Diocese of Southern Ohio drove into Newark, Ohio, one morning about eleven o'clock. For twenty minutes or so, he chatted with the rector about this or that. "You won't mind if I go in to see some children," he said. Down into the parish house we went and found some forty children, black and

white, in a great ring. Two or three parishioners were supervising their game.

"This is one of the contributions we are making to the local unemployment situation," said the rector. "We realized many of the children were coming to school without breakfast and probably not having much to eat the rest of the day. So we are having the superintendent of schools send us selected youngsters each day for lunch. Since we began the venture another church is doing the same thing."

The rector crossed the room, touched a bell, and the children fell into line. In sixes they went downstairs where lunch was served. Individual tables, if you please, each table with a host or hostess, and a well balanced meal of soup, milk, bread and butter, and apples. One youngster at the secretary's table had three bowls of soup, two glasses of milk, two apples and so much bread and butter that one lost count. Afterwards his face assumed a look of complete satisfaction which seemed to say, "Isn't it grand to feel so full?"

A unique feature of this scheme is the method by which it is supported. Certain interested parishioners and people in the community have raised a small guarantee fund which so far remains untouched. Each day about a dozen people are asked to come to eat the same lunch provided for the children and to pay fifty cents for it. This provides enough money for the food and the members of the parish volunteer to cook and to serve it. The patrons who support the venture also sit at the tables with the children and teach the youngsters to say "Please" and "Thank you".

This is only one of the ways in which our church in Newark is helping to meet the unemployment situation. The rector has been instrumental in having a survey made by the State Welfare Department which will eventually, he hopes, lead to more adequate poor relief. He has already helped in having a simple confidential exchange of information established by the various agencies which are now at work. And like others of our churches, that at Newark is having repairs and improvements made primarily to give work to men who need it.

Religious Education

The Rev. John W. Suter, jr.

Executive Secretary

Letters to a Rector—IV

DEAR GEORGE:

You are right when you say that the choir boys present a special problem. I advise you to treat that group in a special way, having regard to their whole religious program and looking upon that program as a unit.

If, as you say, these boys sing in two services every Sunday, and also are obliged to come to the parish house twice every week between Sundays for rehearsals, then those four assignments constitute one part of the parish-life program of these boys. Around those four appointments the rest of their program should be built.

As the age-span of the boys is fairly wide, divide them into two groups, older and younger, calling the groups A and B, or 1 and 2, or senior and junior, or, if you prefer, designating them by such names as you might use for clubs or other organizations. Let each of these two groups have a teacher. Study the time-schedule of each group throughout the week, and, with the help of the boys themselves and of their parents, decide what is the best day and hour in the week to have each group meet for a forty-minute period of instruction. In one case, the best time might be just before or just after a choir rehearsal. In another case, the best time might be on some day when there is no choir rehearsal. It is doubtful whether in any case the best day would be Sunday, for on that day the boys have to share in the leadership of the worship of two regular services, each one lasting usually more than an hour. However, it may be feasible for at least one of the groups to have its instruction period on Sunday if the conditions are just right. That is something which you must decide on the basis of local conditions.

The teacher of a choir boys' class must

be a leader who helps the boys in his class to see their various parish experiences as a whole. Worship on Sunday, choir rehearsals, intellectual study, and activities such as rendering service to the community or to the Church as a whole—all of these should comprise a single program, and all should be related to each other.

It would seem appropriate to make worship the central theme of both groups. The various acts of worship in which the boys participate Sunday after Sunday can, of course, be used as part of the teaching material, and so can the various passages from the Bible, Prayer Book, and Hymnal. Many questions will arise. Why do we worship? Whom do we worship? Why do we repeat some of the same words every Sunday? Where did the Prayer Book come from? What symbolism is used in the church building, and what does it mean? Has the Christian Church always used music? What has worship got to do with everyday life between Sundays? When we worship, are we doing any good to anybody but ourselves? Why do we wear different clothes in public worship?

Do not forget that when you admit a boy into your choir, you are not simply "hiring a voice". What you are doing is enlisting a person (body, mind, and soul) to help you lead the public worship of the congregation. This means that your first concern is for the spiritual health and religious welfare of the boy. You want him to have a happy and fruitful experience. It sometimes happens that a boy comes into one of our choirs from another Christian communion. It ought clearly to be understood by his parents, and by him, that when he joins our choir he joins a fellowship banded together for the purpose of worshipping God, learning to know more and more about God, and growing in the ability to carry out God's purposes in daily life. This means that the boy will be exposed to the influences of the Christian religion as understood by the Episcopal Church, and more particularly as understood by you and your parish. In other words, a boy who joins

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your choir must do so with his eyes open and, so to speak, at his own risk. He may end by becoming an Episcopalian, and this possibility ought to be faced from the start. To hire the voice of a boy who is unsympathetic, or whose parents are unsympathetic, with the purposes of the Church where he sings, should be unthinkable.

The boys' choir furnishes an illustration of a principle of parochial religious education, namely, that each group in the parish should pursue its religious learning, or undertake its education, in connection with its regular normal work in the parish. Of course there are many people in the parish who belong to no special functional group. These have to be divided more or less arbitrarily into units according to age or congeniality. But wherever there is a working group which has to meet anyway, to render some service or perform some function (altar guild, choir, vestry, etc.), that group *as such* should usually engage in some educational activity calculated to deepen the spiritual lives of its members and to promote their growth in religious knowledge and their capacity to serve God.



SHORTLY BEFORE Christmas a teacher of a class of eight-year-old boys in a church school, after talking with them about some pictures of Santa Claus, which one of the boys brought to class, showed them a picture of the shepherds. This they talked over, and then the teacher said that she would read them one of the stories about Christmas, the one which the artist was trying to paint. The account in St. Luke of the birth of Jesus and the appearance of the angels to the shepherds was read, emphasizing their song of peace on earth, goodwill. "Well," commented one of the boys, as the story was finished, "I didn't hear much about Christmas in that."

What are boys and girls learning from the teachings and customs of the Church? How much of its symbolic usages do they understand? What influence is the Church exerting over their thinking?

In an attempt to answer some of these questions the Junior-Junior High Section of the Child Study Commission has undertaken a study of the relation of children to the Church. As instruments of research a number of tests have been devised. Many groups of children have co-operated in this study by taking the tests, under the direction of the commission. They have ranged in age from nine to fourteen, from grade four through nine. They live in many parts of the country: Texas, Minnesota, Florida, Connecticut. Some of them live in cities, some in the country. And they belong to many kinds of parishes and missions.

The tests which they are taking may roughly be described as dealing with the ways of the Church, the Prayer Book, meanings of familiar religious terms, every day living, and vocation. In addition to studying the results of these tests and making the information available, the commission is perfecting the tests, standardizing them so that they may be available as teaching instruments for church schools. Those who have used them experimentally have written enthusiastic letters telling of the value derived from thus finding out what the pupils know and do not know, and from the discussions started.

Would you interest pupils in learning the Christian seasons? Give them a test which asks them to match the names of the seasons with statements which tell the messages of the seasons. Correct the papers together and talk over the answers. Would you develop a desire to know what some symbols mean? Use a test which lists symbols and ask the pupils to check the right answer, chosen from four possible answers.

The commission is anxious to secure the coöperation of even more classes in trying some of these tests. If you would like to use them in January or February as part of your mid-year measurement of children's progress, write to Deaconess Frances R. Edwards, the Church Missions House, 281 Fourth Avenue, New York, N. Y., giving your name, parish, grade, and number of pupils.

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Let us try more and more, through the use of these and other forms of measurement, to find where our girls and boys are now, that we may help them, like the Holy Child to Whom we bring our gifts this Epiphany Season, to grow in wisdom and in stature and in favor with God and man.—FRANCES R. EDWARDS.

Adult Education

The Rev. T. R. Ludlow, D.D., *Secretary*

IN ST. JAMES' CHURCH, Upper Montclair, New Jersey, there is a large entrance vestibule under the tower. It is a place in which people naturally tend to congregate. A formerly dark corner of this space has been converted into the Red Corner. Think of the courage of anyone choosing the Red Corner for a name these days! But then the person who has instigated this project is not afraid of what people may think. She is bent upon assisting our church people to a greater knowledge of the Way of Life. I shall let her tell about it in her own words:

"You would be amazed to know how much the Red Corner is being used. In fact, although it is still an infant, it seems almost an adult in activity. In less than a month we had forty-two books in circulation and thirty-seven people reading them.

"We got away from the drabness that is too often associated with religion by using the glorious Chinese lacquer red very generously, and I hope that many are sensing what we want it to typify, a vital and glowing religious education to the parish. It is attracting; people just can't pass it.

"Because of the coöperation of your National Council Library and of the local Public Library many books are constantly being changed. Near at hand we have two bulletin boards; one for the regular parish notices and the other for reviews of the new books. It seems awfully easy to hand a teacher a book especially appropriate to the work she is doing or to give a mother a late book on

child study. My ambition is to have an excellent reference book or two appropriate for extra reading for each church school class.

"At present, we are collecting books on India, its country, literature, politics, etc., preparing an intelligent background for our study classes later. In April, when there is to be a special Negro Advancement Week, the Red Corner will feature that subject.

"I am in the Red Corner before and after each service or meeting, or else have someone to represent me. It is the most thrilling thing I have done and the possibilities are just as numerous as a religious education secretary can find time to undertake. The Presbyterians have asked us if they can copy it, which, of course, flatters us a lot!"

About India

DURING these months when the Church's attention is concentrated on India, there will appear in this column brief mention of useful new materials and other items of interest.

The recommended book for general reading and study is *India Looks to Her Future* by Oscar M. Buck (cloth \$1; paper 60c).

Orders for materials may be sent to the Book Store, the Church Missions House, 281 Fourth Avenue, New York, N. Y.



EVERYONE WHO THINKS about India sooner or later has occasion to mention the Simon Report. Very few, however, will ever have an opportunity or the time to peruse the more than seven hundred pages which comprise its two volumes. To help him who runs and reads, the *New Statesman* of London has published an informing little pamphlet by S. K. Ratcliffe, formerly the editor of the *Calcutta Statesman*, entitled *What the Simon Report Means* (price 35c.) This pamphlet is a straightforward explanation of the principal facts, recommendations and implications of the Simon Commission's Report.



THE PRICE OF *The Anglican Communion in India* by the Rev. D. A. McGregor is now fifteen cents a copy.

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College Work

The Rev. W. Brooke Stabler, *Secretary*

FOLLOWING THE custom started last year, there is to be a conference for college women to consider the opportunities for Christian service which the Church offers today. The need for fine, consecrated women workers in the Church is astounding! As has been the policy in the conferences on the ministry, no attempt will be made to force a life-work decision. It will be a case of fair presentation rather than over-persuasion, much time being spent on the real meaning of being a follower of Christ, the spiritual and practical basis for learning God's will, and the broadening of a narrow vision and horizon.

Windham House, the woman's graduate training center of our Church in New York City, has offered us its hospitality and it is here that the meetings will be held, February 6-8. As our space is limited, application must be made early.

Among the leaders of the conference will be the Rev. Angus Dun of the Episcopal Theological School at Cambridge, Miss Adelaide T. Case of Teachers' College, the Rt. Rev. Charles K. Gilbert, Suffragan Bishop of New York, Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary, Miss Florence Newbold of the Girls' Friendly Society, and others of experience in the fields which they represent. All who know of any college women, leaders on their campuses, who would be qualified for such a conference, are invited to send their names to the Rev. W. Brooke Stabler.

A similar conference is to be held at St. Margaret's House, Berkeley, California, February 27-March 1. Miss Leila Anderson, associate secretary for college work in the Province of the Pacific, and Deaconess Anna G. Newell, dean of St. Margaret's House, will be in charge. Many college girls from that province will attend and face the opportunities and challenges which the Church offers for service.



Courtesy, Arthur Studios, Inc.

THE REV. CHARLES CADIGAN

NEW RECTOR AT AMHERST

THE REV. Charles Cadigan has been elected by the vestry of Grace Church, Amherst, Massachusetts, to succeed the Rev. Arthur Lee Kinsolving. The student work at Amherst has, during the past six years, stood forth as a living example *par excellence* of what can be done in college life and parish life alike. Mr. Cadigan, himself an Amherst graduate, will carry on this work admirably.

ADVANCE WORK

THE FIELD DEPARTMENT is now preparing a new Advance Work Program to be submitted to the next General Convention. In the present program are a number of college work items which are being undertaken by various dioceses and the work is thus being strengthened. Now is the time for college pastors to present their askings. The general method of procedure is to get in touch with their bishops, who have received detailed letters regarding the matter. All askings must be properly submitted by March 1. There must be a full statement of the necessity for the item, showing the strategic advantage of having this new equipment.

THE SPIRIT OF MISSIONS

Young People

Miss Clarice Lambright, *Consultant*
311 Alexander Street, Rochester, N. Y.

WHEN IN THE early afternoon of August 26, 1931, the clock in the tower of Shumway Hall, Shattuck School, Faribault, Minnesota, strikes it will mark the beginning of the second National Conference of Young People.

THE PURPOSE

AS EXPERIENCE has shown that most local problems of organization and program can best be discussed in district and diocesan meetings, the purpose of the national conference is something more fundamental and far-reaching than an exchange of methods and materials. The real motive for the conference is to bring together a small group of the finest representative young people in the country to seriously consider with their leaders the meaning and message of Christ's command, and to find out how they, as members of the Church Christ came to found, can carry on His work.

At their annual meeting in January 1930, the National Commission formulated this purpose:

"We are persuaded that the work of the Church, which it is our purpose to stimulate and extend, rests on the basis of eternal Truth. We purpose to seek Jesus Who is in the world, and through a growing companionship of worship and service with Him, to follow Him bravely in an adventure of Christlike living which of its own joy and truth and grace shall bring others to Him."

To help young people find out how they may best realize this purpose, not only in the life of friendship and fellowship while at the conference, but wherever they are in the days to come, is the aim of the second national conference.

THE PLACE

WHEN THE National Commission planned the first conference it was unanimously decided to hold it at a church college or some place where the program and daily life could be centered in the church. The University of the

South at Sewanee, Tennessee, offered this possibility and the fine spirit during the conference proved the wisdom of this decision. As a result of this first experience, the National Commission has accepted the invitation of Province VI to hold the second national conference at the Shattuck School, a church school for boys, at Faribault, Minnesota.

This school, including eighteen buildings for residence, dormitory, scholastic, and recreational purposes, is situated on a plateau overlooking the town, and is about one hundred feet above a small river which flows across the front of the grounds. A little more than fifty miles south of Minneapolis and St. Paul, in one of the finest sections of southern Minnesota, the school is directly accessible from all parts of the country.

THE PROGRAM

AS AN OUTCOME of the first conference in 1928, the young people sent to the General Convention a message embodying its findings, which has served as a guide and basis for thought and action during this triennium. The program for the second national conference is being carefully built around the results of this concentration, and as soon as the details of topics and leaders are fully determined, information will be given in these pages.

THE PLANS

INFORMATION THAT will be of importance to all persons interested in the conference covers:

PLACE—The Shattuck School, Faribault, Minn.

TIME—August 26-31, 1931

COST—A total fee of \$22.50 covers registration and hospitality

DELEGATES—As the purpose and program of the conference call for a small representative group, the membership of the conference will be restricted to:

Two young people from each diocese and missionary district,

One young person from each province,

Two counselors from each province.

Further information will be sent to all National Commission members, official young people in each diocese, and the chairmen of all diocesan departments of religious education.

THE NATIONAL COUNCIL

Department of Publicity

The Rev. G. Warfield Hobbs
Executive Secretary

FROM AN EXPERIENCE including many years as a Methodist minister, and more than twenty years as religious editor of the Chicago *Tribune*, the Rev. William B. Norton has written a book, *Church and Newspaper* (New York, Macmillan, \$2.50) which is a contribution of considerable value to the small and slowly growing library of books that will help publicity-minded clergy and laity to plan effective use of printer's ink in the interest of the Church. Mr. Norton's book is full of hints about how to prepare news stories so that they will be accepted by the secular press. He has much to say about the psychology of the editor and the reporter, the technique of gathering and printing news and the distinction between legitimate news and sheer publicity.

In referring to the position occupied by the Episcopal Church in the field of publicity, Mr. Norton says:

"The difficulty with many Church bodies is that they appoint on publicity committees ministers able enough and well informed on church matters, but untrained in secular newspaper usage. If other denominations feel that the Episcopal Church gets more than its proportionate share of publicity, let them provide equal facilities for reaching the press, rather than complain that the newspapers themselves are partial."



THE DIOCESE of Long Island has completed an experiment in radio publicity which is of particular interest to that diocese, but of universal interest as a carefully planned, well executed, and thoroughly followed-up experiment in the use of the radio to advance the purposes of the Church.

The officials of the diocese worked out a tentative plan and then sought the advice of the national Department of Publicity, which coöperated in certain revisions of the plan, in advance publicity and in sending the news of the experiment both to the secular and the religious press.

The broadcasts took place on five successive Wednesday evenings from October 29 to November 26 inclusive over radio station WOR. The series was given the general topic of "The Episcopal Hour" and the speakers were on the air from seven-thirty to seven forty-five o'clock.

All of the addresses were keyed to the general topic, "Do Men Need God?" The series was opened by the Bishop of Long Island, the Rt. Rev. Ernest M. Stires, D.D., who spoke on the general topic. The second address was given by the Hon. Mortimer W. Byers, judge of the United States Supreme Court in Brooklyn, the subject being "Do Men Need the Church?" "Is the Influence of God in Your Community?" was discussed by the Rt. Rev. J. I. Blair Larned, D.D., Suffragan Bishop of Long Island. Mr. Lewis B. Franklin, D.C.L., vice-president and treasurer of the National Council of the Church, spoke on "Is Moral Development Important?" and the series was closed by an address, "What Does Youth Want?" by the Hon. Charles H. Tuttle, recent Republican candidate for Governor of the State of New York.

In preparation for the broadcast, the diocese made a diligent and effective effort to have all church people in Long Island and surrounding dioceses thoroughly informed. Letters were sent to rectors, priests-in-charge, clerks and treasurers, asking that they listen each Wednesday night and urge their friends to do the same. Cards announcing the broadcasts were enclosed with all correspondence, supplied to rectors with the request that they enclose them in their correspondence, place them in the pews of churches and supply them to church school pupils. Advance stories of each broadcast were sent to local newspapers, and the co-operation of representatives of the National News Bureau in surrounding dioceses was enlisted, with the result that stories were sent out to newspapers not only in Long Island, but in New York, Connecticut, New Jersey and Pennsylvania. The National News Bureau sent its

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material to the church weeklies, the diocesan papers, and press associations. The program was announced by the Rev. S. G. Sherwood, rector of the Church of the Ascension, Rockville Center, Long Island.

Every step in the plan was made a subject of careful study. While it was promoted by the Diocese of Long Island, the appeal was much broader than a diocese or indeed than the Episcopal Church. It emphasized the need for church loyalty and urged church attendance, a policy of unselfishness which has resulted in much commendation by other Christian bodies.

From the beginning it was sought to have the broadcast series regarded as something of an experiment, with a check-up that would locate as far as possible results of this particular kind of church publicity. With the coöperation of the Bible and Prayer Book Society, the offer was made at the close of each program that interested people upon request could receive without cost a copy of the new edition of *The Book of Common Prayer*. Though the last program was November 26, requests are still being received and to date distribution has been made of nearly 2,500 Prayer Books. Letters of commendation have been received from nearly every state in the Union. Apparently the broadcasts were heard over the whole country. In Long Island they have stimulated church people in many and unusual ways. The rector of one parish reports that he had never been able to organize his young people. When the broadcast program was announced, some of the young people came to him suggesting that a radio receiving set be purchased and installed in the parish house, so that the young people might gather Wednesday evenings and listen. From this has developed an active, enthusiastic Young People's Fellowship with more than fifty members.

Another rector tells that in his town there has been a marked cleavage between social classes. One of his wealthy parishioners issued an invitation to other members of the parish who might not own radio sets to spend the evenings at

his home hearing the broadcasts, and it is said with utmost enthusiasm that these five evenings in the home of a wealthy Churchman have broken down the wall which divided the parish into groups, so that today it is more unified, with a finer spirit than ever before in its history. Word has come from hospitals, homes, shut-ins, jails and penitentiaries that the broadcasts have been enormously helpful. Requests from clergy of other communions have been received asking for copies of the text of addresses that might be distributed to their people. Parish after parish reports increased church attendance, and letters from people who have drifted away from the Church, but who feel the impulse to come back. There is one instance where a rector received a telephone request asking if he would come at once to the address given. He found a young couple of superior personality and education. He was told they had heard the broadcasts, asked for a Prayer Book, together had read it from cover to cover and decided that this was the Church with which they wanted to be affiliated and asked that he prepare them for Confirmation.

Such episodes could be multiplied. The diocese is still working on the development of the most effective method of follow-up. Every inquirer has been indexed, the names are sent to the rector of the nearest parish, who is asked to get acquainted with these people, and offer to them the Church's ministrations.

The Long Island broadcasts were made on the usual commercial basis, that is time on the air was paid for at regular station rates. The cost was three hundred dollars for each broadcast, fifteen hundred dollars in all, financed largely by interested laymen. In addition there was the cost of the relatively inexpensive printed matter, and the part time service of a news writer who sent out local publicity. It has been impossible to check the volume of newspaper publicity that was given. Even now clippings are being received from newspapers from all parts of the country. The New York papers were generous, the Long Island edition of

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The New York Times carried the text of all of the addresses. Newspapers in Philadelphia carried liberal quotations from the addresses, leading newspapers in all the eastern territory listed the broadcasts among the daily features on the air. The value of the newspaper space alone at advertising rates would amount to many times the cost of the broadcasts. The other results can hardly be estimated in dollars, but it would be impossible to find any diocesan official, rector, or church worker in Long Island today who is not thoroughly convinced that the relatively small cost of this experiment has repaid hundreds of times.

Long Island has demonstrated that this method of church publicity can produce a tangible result overwhelming in its definiteness. It is a plan that would be effective in any diocese willing to work with the same thoroughness and the same competent counsel. In many dioceses the cost would be but a fraction of the Long Island cost. The time rate of great radio stations in metropolitan districts is high, though not so in proportion to the audience reached, but there are hundreds of small local stations through the country where the rate for fifteen minutes would be fifty, twenty-five, even as low as ten dollars, so that such use of radio is entirely within the means of any diocese able to see and seize the opportunity. For some years the national Department of Publicity has urged experiments with just this type of radio broadcasting. The Long Island experiment indicates beyond a shadow of doubt that here is a publicity medium which deserves earnest recognition and use by the dioceses of this Church from the Atlantic to the Pacific.

JUST AS THE SPIRIT OF MISSIONS goes to press, comes word of a radio broadcast sponsored by the Woman's Auxiliary of Southwestern Virginia. The idea is spreading. The Southwestern Virginia broadcast was sent out December 15, from station WDBJ, Roanoke, and presented the work of the Boys' Home at Covington, Virginia. It consisted of a musical program and an address.

Field Department

Executive Secretary

THE EVERY MEMBER Canvass for the 1931 budget is behind us. We have done our best to provide for the maintenance of our missionary work. We have bought gas and oil for the old Ford. Now let us grind the valves, tighten the connecting rods, put in a new set of spark plugs and, just for good measure, give her a coat of paint. Of course, she will continue to go without the overhauling and the new parts, but how much more power the motor produces after the repair job is finished. Notice how she picks up, pulls out of the mud holes, and climbs the hills on high.

The motor of the Church is the missionaries, here and abroad. The overhauling and the new parts are the items in the Advance Work Program. Without the motor the Ford won't go. Without the missionaries the Church dies. Now the Church limps along, hitting on three cylinders, with the gas and oil we provide.

By grinding the valves we prevent the escape of the valuable gases which propel the car. And by the Advance Work Program we prevent the escape of the many opportunities which so frequently present themselves to the missionary, but must be allowed to slip by for the want of even meager equipment.

By tightening the connecting rods we give the motor more power in a hard pull up the long hills. And by the Advance Work Program we put into the hands of our missionaries the tools with which to exert a powerful, steady influence in the long climb from heathenism to the summit of Christianity.

The new spark plugs, giving out a hot spark to ignite the gases, do their bit in increasing the power which is so necessary for the successful operation of any motor. And the Advance Work Program gives to our missionaries that hot spark of enthusiasm by which they are enabled to vitalize the message of the risen Lord.

And finally the new coat of paint, while

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Read a Book

IN RESPONSE to a very earnest desire to understand *The Book of Common Prayer*, its history and worship, especially as now revised, several books have appeared during the past year which should be of real assistance in attaining a better appreciation of our book of worship. Among these books are:

An Introduction to the Prayer Book by Charles Lewis Slattery. (New York, Gorham) 35 cents.

The New American Prayer Book by E. Clowes Chorley. (New York, Macmillan) \$1.50.

The Romance of the Book of Common Prayer by Francis G. Burgess. (Morehouse, 1930) \$1.50.

The Prayer Book Reason Why by Nelson R. Boss, M.A. (Morehouse, 1930) 45 cents, paper; 90 cents, cloth.

An Introduction to the Prayer Book by Fenwick W. Vroom. (New York, Macmillan) \$1.50.

not necessary to the running of the motor, gives the driver a new sense of self-respect and confidence in himself. Just so the simple repairs, even if it is only a coat of paint, give the missionary a sense of pride in his church plant and with confidence he invites the stranger within the gates to meet the Master.

Now is the time for each diocese to make a concerted effort to bring before its people the great needs of the mission fields as exemplified by the particular items they have selected as their share of this Program. The plans are simple—literature, special gifts, a special offering in every parish and mission. The initial impulse must come from the diocesan committee. Then the rectors add their push and finally the people get behind and with a heave the old car goes merrily on its way, hitting on all four. Let's finish it up before Lent!

THERE WAS HELD in Atlanta, Georgia, on September 25-26, 1930, a conference, attended by about forty prominent clergy of the Fourth Province, arranged by the national Field Department as a sort of council of advice in which there could be a free and frank exchange of ideas relative to the presentation of the Church's missionary program. It was intended to find out what may be done to secure greater interest and better response to known needs and how to correct deficiencies in presentation or to make improvements therein through the agency of the Field Department.

It is hoped that similar conferences may be held in other sections of the country during the next year or two.

These findings presented by a committee composed of the Rev. W. G. Clark, chairman; the Rev. J. M. Stoney, the Rev. M. W. Lockhart, and the Rev. Rufus Morgan, were adopted unanimously:

1. That it is the opinion of this conference that the preaching of the Program of the Church should be extended over the whole year instead of concentrated into a brief period preceding the Every Member Canvass in the fall; that it should be the subject of at least one sermon a month and also a big part of the educational work of the parishes and missions among children as well as adults.

2. That the clergy should make better use of the existing educational and inspirational material sent out by the National Council and that the National Council should furnish new and better material.

3. That the bishops and clergy should call more on the laymen to speak on the subject of the Program of the Church, both in the church and at other gatherings of the people;

4. That conferences like this one should be held throughout the whole Church:

5. That plans for a great revival of the spirit and interest in the cause of missions be worked out in the Province of Sewanee, and such revival begin in this province with hopes that it will spread throughout the Church:

6. That the appeal be made in all teaching and preaching about missions to the motive of love for Christ:

I beseech you brethren for the Lord Jesus Christ's sake.

He that serveth Christ is acceptable to God.

If any man serve me, let him follow me; and where I am there also shall my servant be; if any man serve me him will my Father honor."

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

IN the August, 1930, SPIRIT OF MISSIONS there was printed on this page the report of the Woman's Auxiliary to the Synod of the Eighth Province meeting in Spokane. It is with pleasure that this month we print another such report, this time from the Woman's Auxiliary of the Province of Washington (III). Slightly condensed, the report follows:

IT HAS BEEN said that in an evolving world the only comparison that is worth while is one which measures growth and compares what is with what has been. What then has been the gain to our Auxiliary women through these meetings of the thirteen dioceses in the Province of Washington?

First, we have become acquainted! Perhaps you think that is a trivial thing, but loyalty to the Church has been stimulated by these contacts made year by year. The point of view of the woman from the city is enlarged by an idea of the difficulties and blessings of the woman from the country. The woman from the country learns that the city woman also has her burdens and her joys. Inherited prejudices have been put aside before the realization that in the east and the west, in the north and the south of this province, women are giving their time, their talents, their devotion to serve the Church that is our great common bond.

Think then of the procession of Auxiliary women who have been in attendance at the meetings during these years. Many never have and perhaps never will be able to attend a Triennial with all that it gives in the way of inspiration and information. At the provincial meeting this Auxiliary woman hears interests discussed from a larger viewpoint than she can get in a parish or diocesan meeting. She learns of other organizations that perhaps are not working in her home diocese or that need strengthening. She hears of new

ways of working; missionaries are met face to face; experts in various fields present their challenge.

In addition to the benefits to the women themselves attending the synod, I would like to note some items as to the work of the Auxiliary within the province. Through the questionnaires sent to each diocesan president and used as a basis for reports at this meeting, many illuminating and encouraging facts were brought out. This is not the time to give too many details but there are certain totals I should like to present:

I shall give amounts only in round numbers and ask you to understand that in estimated totals the figures are perhaps a minimum rather than exaggerated. Of 1,033 parish branches reporting, seventy-eight are B branches, meaning groups of young women belonging to the Woman's Auxiliary; sixty-six are evening branches, and thirty-nine are colored branches. An increase in membership was reported by almost every diocese.

Nearly six hundred study classes were held; in addition there were reading circles, institutes, Bible classes, program meetings, pageants. Corporate Communion and devotional days were reported in increasing numbers and many delegates were sent to summer conferences.

Missionary boxes, both personal and to institutions, and other supply work amounted in 1929 to over sixty-six thousand dollars. The U.T.O. on hand at the present time (October, 1930) amounts to nearly \$127,000.

A final question as to the most important piece of work of the year brought forth a varied answer. No diocese duplicated the thing reported from any other diocese. Here are some of the items:

The offering from mission study classes in one diocese was used last year for an American scholarship for the Japanese

Who? What? When?

(Not to mention How? Why?
and Where?)

THIS ISSUE FROM COVER TO COVER

1. Who is the Rt. Rev. P. Y. Matsui? p. 4.
2. What were the major contributions of Bishop Morris to the development of the Church's life in the Panama Canal Zone? pp. 5-11.
3. What opportunity does the Lenten Offering give you for advancing the Kingdom of God? p. 12.
4. What need will a hearty response to the Students' Lenten Fund meet? p. 45.
5. How is Bishop Schmuck solving the difficulties attendant upon ministering to small groups of communicants in widely scattered settlements? p. 15.
6. What is the Proposed Scheme of Union in South India? What was Lambeth asked to do in regard to it? What do you consider to be the merits and weaknesses of the plan? pp. 17-24.
7. What do you consider to be the task of domestic missions? How did the North American Home Missions Congress answer this question? p. 25.
8. How have conditions in China affected the Church's educational work in the Diocese of Shanghai? pp. 27-32.
9. Who was the Rev. Y. Sugiura? p. 47.
10. What is the background to the recent conversations at Lambeth between the Anglican Communion and the Eastern Orthodox bodies? pp. 41-44.
11. What can I do as an individual and as a member of a parish to relieve the present economic situation? p. 54-5.
12. Who is the Rev. Arthur M. Sherman? p. 49.
13. Discuss the evangelistic opportunity presented by radio broadcasting. pp. 61-3.
14. What can I read on the new Prayer Book? p. 64.

head practice teacher in the kindergarten department of St. Agnes' School, Kyoto. The recipient of this scholarship is thus enabled to take a one year's university course in child development.

Another branch reports the successful organization of branches among young women and branches of business women meeting in the evening as its outstanding work.

A third branch raised money for the support of the Church Army in evangelistic work in the rural districts of the diocese.

A symposium on the diocesan quota of the national budget was another branch's report. The bishop, diocesan treasurer, the rector of a large city parish, a missionary from a small mission, a layman, and a member of the Woman's Auxiliary, each presented a different phase of the subject.

The completion of work of putting water, bath, and lights in every diocesan owned home of a mission worker comes from another report.

Work among the isolated and their rural work is still another high spot, while the organization of a very interested and hard working colored branch, the use of a diocesan corporate gift for a diocesan Auxiliary guild worker, young women sent to mission fields, are other items.

Our scope has broadened since we became auxiliary to the National Council with its different departments. The elasticity of our organization, in that each diocese while following certain general lines of work still holds many of its traditions, gives a variety to the work. Needs of different communities vary and through this elasticity these may be met; at the same time we can loyally carry on the work as laid out by the national organization. To me this is one of the glories of the Woman's Auxiliary and I hope the time will never come when we shall lose the stimulus that comes from hearing of a unique piece of work done by some branch other than our own.—IDA BRIGHT ADAMS, *Retiring President, Woman's Auxiliary of Province of Washington.*

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X TO HELP parishes planning to put on a Church Attendance Campaign during this Epiphany season, the Brotherhood of St. Andrew has arranged to furnish, on request, a pamphlet giving full directions for the organization and direction of such a campaign.



A SIX MONTHS' course of study on the life of our Lord, as recorded in the Gospel according to St. Luke, is announced by the Brotherhood of St. Andrew to begin on Sunday, January 4. The general outline is that of the *International Uniform Bible Class Lessons*, adapted to the use of our Church, which enables classes using these lessons to take advantage of the many excellent helps issued by various publishing houses and in the daily newspapers. The series is edited and the notes written by the General Secretary of the Brotherhood, and the lessons are published in quarterly magazine form, under the title *The Bible Class Quarterly* by George W. Jacobs & Company, 1726 Chestnut Street, Philadelphia, at seven cents per quarter or fourteen cents for the six months' series. Helps for the teacher will be published in the *Episcopal Church Sunday School Magazine*.

It is expected that a large number of Brotherhood chapters and other Bible classes will use this series. It will be followed in the summer and fall by a similar series on the history of the early Church, based on the Book of Acts.

A pamphlet on Bible class methods may be obtained from the Brotherhood.

A SPECIAL EFFORT is to be made by the Brotherhood of St. Andrew during the coming year to emphasize the importance of family prayer and promote its more general observance. The second Sunday in May has been designated as "Family Religion Sunday." It is hoped that on that occasion there will be special sermons by many rectors, bringing out the fact of parental responsibility for religious training in the home.

The effort to promote family prayer, however, is not to be deferred until then but begins at once, leading up to this Sunday as the climax. As a part of the program a special edition of the *Order for Family Prayer* from the new Prayer Book, together with other prayers and collects, has been published by the Brotherhood in a popular edition at twenty-five cents a copy. Another booklet entitled *The Religious Training of Children in the Home* has been issued and will be largely used in connection with this movement. General principles for the home training of children in religion and morals are given in this booklet, together with suggestions for interpreting the catechism to children and a selection of story material for use with them. This booklet may be secured for ten cents from Brotherhood headquarters.

Index for 1930 Ready

THE SPIRIT OF MISSIONS completed its ninety-fifth volume with the December issue. The index for this volume is now ready and has been sent to libraries and those subscribers who have filed a standing order for the annual indices with us. Other subscribers who desire a copy may secure one free upon request to THE SPIRIT OF MISSIONS, the Church Missions House, 281 Fourth Avenue, New York, N. Y.

THE SPIRIT OF MISSIONS

Seamen's Church Institute

The Rev. W. T. Weston, *General Secretary*
25 South Street, New York, N. Y.



TEN YEARS ago the Seamen's Church Institute of Philadelphia was organized. Its project for building and work was lacking in definite details. It was a dream just coming into realization. During the past ten years this dream has taken form and the development has exceeded the fondest expectations.

This work was started under the leadership of Bishop Rhinelander, who said, "This is a spiritual task which demands our highest faculties. It should be undertaken with reverent appreciation of its seriousness."

During this last decade the Institute idea of service has been extending throughout the seaports of the United States and territories. Affiliation through mutual interests and the flying of the same flag has been the bond between seventeen Institutes in as many different ports, which head up into the office of the Seamen's Church Institute of America in New York. The Institute at Philadelphia has taken its place as second in scope of work, in size and plan, and in staff and budget.



BECAUSE OF THE present financial depression and the need of retrenchment the Community Chest at Tacoma, Washington, has decided to withdraw its financial support of the Seamen's Institute. Our local Board of Managers are making an effort to secure subscriptions among their many friends to carry on the Institute during the year 1930 and thus save the work during this crisis. If this can be done, we hope during the coming year to secure a sufficient number of pledges for annual contributions to maintain the work in the future. Should this plan fail, it will be necessary to close the Institute and abandon this important field of work.

Church Mission of Help

Miss Mary S. Brisley, *Executive Secretary*
27 West 25th Street, New York, N. Y.



CHRISTMAS AND CMH girls! Together they make a subject which to those who know the significance and experience both, touches all the strings of the spirit. Christmas, the festival of happy, joyous, and loved childhood, and CMH girls, most of them products of unhappy and unloving homes, who doubt the very possibility of joyous unselfish love! And the mothers of CMH babies! Do they not perhaps come nearer than most of us to being able to appreciate what most of us forget in joy that a Man is come into the world, that this feast of joy and light is also a commemoration of the dark hour of a very young girl who laid her first born child in a manger because there was no room in the inn? To many a CMH worker, a new meaning has come into a dear and familiar feast as she shared it with girls "who sensed no gold, nor frankincense nor any myrrh in darkness closing over her".

Christmas always finds each diocesan CMH buzzing with activity to meet the individual need of its own particular girls. For the past two years, CMH girls in Western New York presented a Christmas tableau. At Rock Point in Vermont, there was a family Christmas tree. Everywhere CMH offices were decorated, frequently by the girls themselves. Workers and volunteers took girls to carol and other services. There were parties and special services. Girls confined in institutions, allowed to receive only certain specified gifts, received the gayest possible of their kind. In co-operation with other social agencies of the particular community, needy families of CMH girls received gifts and food.

Since Christmas is a family festival, many CMH societies see to it that instead of the presents being distributed at a Christmas party, they are put in the mail or delivered in time to make a part of the girls' all too small store of gifts

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to be opened at the time when gifts mean most. The Christmas party is even more gay when the presents received are humorous. And since Christmas is the celebration of an intensely personal relationship, an effort is made by many societies to discover the very present which will make a particular girl's heart leap with joy. Understanding friends of CMH in many instances gave money to make this individual gift giving possible instead of purchasing gifts themselves. Girls who are now on their feet and reestablished in their communities receive cards; babies were remembered with toys and dainty clothing.

All of these things are of great importance; Christmas, our own and theirs, would be sadly lacking without them, but deeper than the need of these, is the need for understanding, for help and for encouragement, and for a sense of belonging which are greater to the CMH girl at this season than at any other.

The Daughters of the King

Mrs. W. Shelley Humphreys

Recording Secretary

2103 Main Street, Jacksonville, Florida



Appreciations from the Bishops, a booklet of comment from more than forty bishops, is the latest addition to the literature of the Daughters of the King.

These terse expressions are from bishops who are cognizant of the value of the Order through having experienced the worth of the service rendered by chapters, both in their parish life and after entering the episcopate.

Others whose endorsement might well be included, have more recently testified to their happy experience with this staff of assistants whose service is directed solely along one line of the Church's endeavor.

In presenting this leaflet, the Literature Committee, Mrs. Henry J. Mikell, chairman, believes that those of the clergy who have had no experience with chapters of the Daughters of the King,

would be inclined to try their work and influence in the parish when they read the unqualified endorsement of representative bishops throughout the Church. Especially would a rector be likely to consider the formation of a chapter if he would find his own bishop's commendation among the number testifying to the Order's worth and influence.

Anyone desiring one of these leaflets for her rector or bishop, or any clergyman considering the need of this type of service in his parish, may secure a copy by applying to the national headquarters of the Daughters of the King.

The Girls' Friendly Society

Miss Harriett A. Dunn

Acting Executive Secretary

386 Fourth Avenue, New York



THE JANUARY *Record of The Girls' Friendly Society* is a special mission study number devoted to material on India. This *Record* has been planned to supplement the material already published by the National Council and the Missionary Education Movement, especially in its suggestions for children and young people's groups. Perhaps its most outstanding features are the articles written by Mr. and Mrs. C. C. Mathews, native Indians from the Madras Presidency in South India, who have contributed charmingly simple accounts of their home life and customs. This ties up with the G.F.S. program emphases this year on home life. Mr. and Mrs. Mathews, whose families have been Christians for centuries and belong to the Syrian-Christian caste, are graduates of the University of Madras and have taught in high schools of South India. At present they are at Columbia University, where Mr. Mathews is working for his doctor's degree in adult education and Mrs. Mathews is earning her master's degree in mathematics.

The January *Record* is especially designed to be useful for group activities. There are recipes for making Indian dishes, games, suggested lists of resource

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material, folk tales, and stories and articles on Indian women today. A general survey article gives a brief historical setting for the study of modern India; while there is a simple discussion of the contribution to us in the Occident of Indian religious thought and mysticism. Copies of *The Record* may be secured for twenty cents from our national office.

It has been the custom in the past for the Girls' Friendly Society to coöperate with the Church in its mission study and to give a money gift to work in the country about which it studies. This year, also, it is studying India with the rest of the Church; but because the Episcopal Church has no missions in India, it is giving to a mission in this country, All Saints' Mission, Hillsboro, Oregon, to which it has pledged \$2,500. We were particularly glad to choose a rural mission. There is one rural branch to every seven urban branches in the G.F.S., and in Province VI the work is almost entirely rural, as is true in many sections of the South.

The Church Periodical Club

Miss Mary E. Thomas, *Executive Secretary*
22 West 48th Street, New York, N. Y.



THE SPEAKER AT the November meeting of the Church Periodical Club was the Rev. M. L. Wanner of Fairbanks, Alaska. Many persons send reading matter to Alaska without reference to the C.P.C., and it seems only fair to share with them some of the interesting facts brought out in that address.

In the first place, we were assured that without the generous supply of reading matter now received, much of the work at Fairbanks could not continue. In addition to supplying the George C. Thomas Memorial Library and the men who carry away magazines for personal use, three distributing centers have been established outside of Fairbanks. By this means our books and magazines travel extensively.

Conditions in Alaska change from time to time. More men spend the winter in the United States where they see the magazines. Therefore, while they are in Alaska old copies do not appeal to them. On the other hand, a man took with thankfulness from a trapper's cabin magazines already two years old to cache with other supplies for use the following year, when they would be three years old!

A very earnest wish was expressed that there might be men's Periodical Clubs to provide what men want to read. The women's magazines are used, of course, but the men look sadly at piles of feminine publications when they are longing to read about engineering, mining, electricity, aviation, and radio. Men will please take notice!

Two or three suggestive do's and don'ts will be helpful to all who send to Alaska:

Be sure the packages are wrapped securely. It is discouraging to have the postman hand out a string and an address tag showing the large amount of postage paid, and then exhibit in his bag pages and smaller bits of magazines fit for nothing but the fire.

It is a waste of money to send packages of old church papers. A copy for the missionary forwarded regularly and promptly is very acceptable, but whatever they ought to do, lay folk will not read them.

Many postmasters appear to be ignorant about mail for Alaska and refuse it except during the summer. The coast towns and those inland reached by train, receive mail once a week throughout the year. To points reached in winter by dog sled second class matter has the preference over everything except first class. There is no regular plane service yet, but any plane making a trip carries all the mail that can be accommodated. If postmasters refuse mail for Alaska, ask them to show you the latest regulations. If they continue to refuse, write to the central office of the C.P.C. We can really serve the people of Alaska by helping to make clear the facts concerning mail to Alaska.

The National Organization of the Church

The General Convention

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(Next session: Denver, Colorado, September, 1931)

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